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ABSTRACT

This resource guide presents curriculum materials that focus on American Indians and their culture. The materials were compiled at a national workshop that brought together educators from the United States and Canada to develop authentic cultural materials to enhance the educational experience of Indian students. The guide contains lessons in social studies, languages, science, health, art, personal development, physical education, language arts, reading, writing, and family living. Lessons in this guide are organized by grade levels K-12, under the following headings: (1) American Indian languages; (2) American Indian science; (3) American Indian arts and dance; (4) American Indian images; (5) American Indian interpretation; (6) American Indian narratives; and (7) American Indian administration. Each lesson consists of goals and objectives; concepts covered and cultural presentation; class activities; resources; and the name and address of the person who developed the lesson. The document contains numerous illustrations. (LP)

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9th
Annual
National
American Indian
Cultural Curriculum
Development Workshop

August 7-11, 1989

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Norman, Oklahoma

sponsored by
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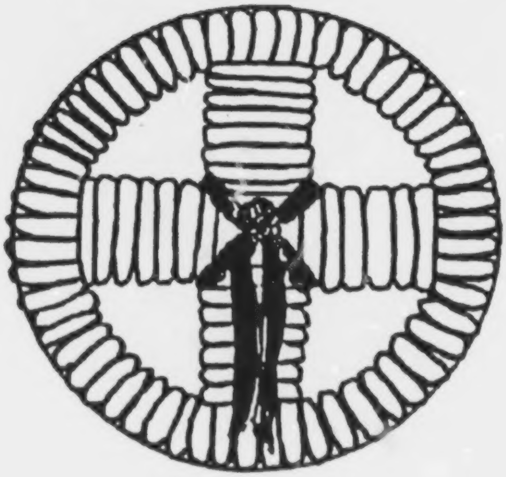

THE AMERICAN INDIAN INSTITUTE

dedicates the

1989 Norman, Oklahoma Curriculum Guide

LEGACY OF THE AMERICAN INDIAN: LESSONS FOR THE CLASSROOM

in memory of

ANNA BLAND,
OKLAHOMA STATE DEPARTMENT OF EDUCATION
INDIAN EDUCATION COORDINATOR
ELEVEN YEARS

A DEVOTED INDIAN EDUCATOR

Introduction

In recent years, American Indian nations throughout North America have come to recognize the need to have a written legacy for future generations.

Urban and rural Indian communities from one end of the nation to the other have endorsed cultural studies as an essential component to the completion of an Indian child's educational experience. In response to this need and commitment for authentic cultural curriculum materials to use in the classroom, the American Indian Institute at the University of Oklahoma, sponsors and continues to sponsor national, regional and on-site American Indian Cultural Curriculum Development workshops.

One of this year's national workshops--held August 7-11, 1989, in Norman, Oklahoma--brought together educators from across the United States and Canada to develop lessons focusing on Native American nations, tribes, bands, and people. The evolution of their efforts has generated a myriad of lessons, compiled into this resource guide, "Legacy of the American Indian: Lessons For The Classroom, K-12." As you use this guide you will notice that developers focused primarily in the area of social studies; however, the guide also contains lessons in other subject areas, such as Native languages, language arts, science, health, art, reading, writing, personal development, family living and physical education.

Lessons in this guide are organized by grade levels, K-12, under the following headings:

American Indian Languages
American Indian Science
American Indian Arts and Dance
American Indian Images
American Indian Interpretation
American Indian Narrative
American Indian Administration

Although suggested grade levels have been provided, many of the lessons have been designed to accommodate a wide range of grade levels. Teachers should feel free to adapt these lessons to meet the needs of the particular groups of students with whom they are working. The American Indian Institute salutes this year's developers for producing these much needed curriculum materials. Through cooperative efforts we can positively impact the personal development, attitudes and future lives of American Indian youth.

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AMERICAN INDIAN LANGUAGES

FAMILY (TIOSPAYE)

Goal: To provide three and four year olds with knowledge of both the Lakota and English family roles.

Objectives:

1. Students will learn the roles of each family member.
2. Students will learn Lakota family values.
3. Students will learn both Lakota and English words for family members.
4. Student will learn Indian words for family members.

Concept: It is important to appreciate and recognize the roles of Lakota family members.

Grade Level: Head Start-Kindergarten.

Cultural Presentation:

Lakota people are very family oriented. They have both immediate and extended families. Many children do not realize the importance of family members or the roles they play.

In the Lakota language there is a way for a male to speak and a different way for the female.

Stories are very important to the Lakota people. Many of our elders go to the schools to tell stories. This is one way we teach our children about Lakota values.

Because of extended families, there were no foster homes in the old days. Now there is a great need for Indian foster homes.

The Rosebud Sioux Tribe now has a college, Sinte Gleska College, where the Lakota language is taught. This is a step in retaining and preserving our language. Dictionaries of Lakota words are also available.

The Lakota people are now involving Elders who have formally organized and are a great resource to our people.

Roles

Indian family (tiospaye)

Grandfather was most important to the extended family (tiospaye) for his wisdom , strength and advice. He was always there when decisions were made. He was the person who made sure disputes were settled in a manner acceptable to the tiospaye.

Grandfather was the historian, and the teller of stories. Events that happened in the tribe or band, kept by winter counts, were written by him or another person. Evening was the time when everyone gathered around Grandfather to hear about exploits and stories about Iktomi, how he tricked people and animals and other stories that taught values.

Father's role was of great importance because he hunted large and small game and provided meat to his family and to those less fortunate. He made his own hunting equipment and weapons. He learned to do most of the things at the age of five or six years from his grandfather, father and uncles. He first learned by listening and observing; making his bow and arrows then hunting in war parties or scouting. He did not shoot in hunting or battle. He did all the menial chores for the older warriors and scouts. He was allowed to join in counting coup whenever possible.

Fathers also belonged to societies like Kit Fox, Dog Soldier and White Horse Owner. They were also members on the council. They made major decisions about their tribe or band, decisions about camp sites, Sun dance and war parties against enemy tribes.

Grandmother was cherished by all for her wisdom, strength and advice. She was experienced in many ways and things. Her talent for tanning hides and making clothes, tepees, making tepee poles, and knowing what tree made good tepee poles. They had to be lightweight, straight and long. Sometimes when sticks were needed to make game sticks, they were cut down in the cold of the winter before February or March when the first lightening and thunder came. The wood was easier to bend without cracking.

Grandmother also taught other women in the band to take care of and assist expectant mothers when they went into delivery. After a newborn arrived, all the Grandmothers came together to the new born's tepee (home) and passed him/her around, examining the child for signs of someone who had passed on years before (scars, birthmarks, sometimes teeth found in newborn's mouths). They believed this meant that they were reincarnated from another time.

Mother was the Strong person of the family (tiospaye). The family was held together by her presence and strong mind. She made clothes for every member of her family and also helped others who needed clothes. She shared with others were in need of food.

She was a counselor to the young girls. She made sure there was enough food gathered and dried for winter use. She put up the heavy tepee when the camp moved.

She was a teacher to the young, teaching them the ways of life for young women and girls: morale values, marriage, child bearing, working with their hands, leather work, quilling, beading, tanning hides, making clothes, cooking, preparing foods, stressing the importance of honest, loyalty, courage and truthfulness.

Boys were more or less turned over to the male relatives to be trained and educated. They prepared the young boys to hunt and go to battle. Boys learned by listening, observing, asking questions and finally, actively participating in hunting and war parties. A boy had to be a good warrior and hunter for when he wanted a young girl for a wife, he had to prove himself worthy of her hand in marriage. The young man had to bestow valuables, gifts of horses, hides and furs to the parents of the girl. If they thought he brought enough gifts, they accepted him as a husband for their daughter.

Girls were raised under very strict rules. The girl's mother would turn her over to a Grandmother to nurture and teach her moral values and how a young girl should conduct herself. Girls never left Grandmother after about seven or eight. They learned to cut meat, make dried meat and tan hides. They learned to make tepees and learned how to erect them. They learned to make beautifully quilled clothes and in later years learned to do bead work.

Girls not only learned to cook, but also where to look for edible roots and herbs. Leaves of many kinds were picked and dried, as well as berries, plums and cherries. Wild turnips were dug at the right time, peeled, boiled and dried for winter use.

Lakota translations for family relationships

Words for both male and female

family members		In-Laws
Mother	Ina	Unci si
Father	Ate	TunKan si
Grandfather	TunKaSila	Tun Kan si
Uncle	LeKci	Tun Kan si
Aunt	Tun win	Unci si

Words for female only

Brother (older)	Tiblo	Sic'e
Brother (younger)	Misun Kala	
Sister (older)	Cu we	Ste pan
Sister (younger)	Mitan Kala	
Male cousin	Sic'e si	Sic'e
female cousin	Ce pan si	Ste pan

Words for male only

Brother (older)	Ciye	Tan han
Brother (younger)	Misun Kala	
Sister (older)	Tan Ke	han Ka
Sister (younger)	Tan si	
Male cousin	Tan han si	Tan ha
Female cousin	han Ka si	han Ka

Activities:

Language/Group time

1. Discuss how people look and act different from each other.
2. Talk about family members.
3. Have the student draw pictures of their families.
4. Have them cut pictures of family members from magazines and paste on construction paper.
5. Make sack puppets to represent family members.
6. Make flash cards of both Lakota and English words for family members.
7. Read the roles of all family members.

Health and Safety

1. Discuss the importance of safety on the playground, at home and on the bus.
2. Discuss care of self (personal hygiene).
3. Have children clean the housekeeping area.

Nutrition

1. Plan an English meal one day and a Lakota meal another day. Sit down as a family and discuss foods eaten.
2. Make people cookies and teepee cookies.
3. Take the students to eat at senior citizen centers.

Gross motor

1. Play cultural games with families.
2. Make drums and teach the students to dance.
3. Have sack puppets act out a family setting.

Field trips

1. Visit grandparents or elders.
2. Take a trip to a pow wow.
3. Invite a mother to visit the classroom and bring all the family members.

Resources:

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Christine Dunham, Head Start Teacher, Rosebud Sioux

Developed by: Irene Harrison, RST Head Start, Box 269, Mission, South Dakota 57555.

COLORS

Goal: To learn both the Lakota and English words for colors.

Objectives:

1. Students will know the basic colors in Lakota and English.
2. Students will be able to recognize and distinguish colors.
3. Students will learn to pronounce each color in Lakota and English.

Concept: The Lakota people appreciate the importance of their own language.

Grade Level: Head Start, Kindergarten

Cultural Presentation:

The Rosebud Sioux Tribe (Lakota) have their own language. Many young people do not speak Lakota, for during the early 1900s children were punished at the boarding schools if they were caught speaking Lakota.

Lakota adults never spoke their own language (except in their homes) and tried not to speak it in front of their children.

Not only were children at school punished, they were made to feel inferior to the dominant society. They were embarrassed to be Lakota and tried to be white.

Color Names (Make flash cards)

English	Lakota
Red	Sa
Blue	To
Black	Sa pa
Yellow	Zi
Green	Canpanpizi
Brown	gi
Orange	Zisa
Purple	Canwiyapehei yusta Kapi To
White	Ska
Pink	Samna
Gray	hota
Maroon	Sa sa pa

Activities:

1. Make up stories using different colors in both Lakota and English.
2. Discuss colors in nature, clothes and objects.
3. Play circle games, using different colors.
4. Discuss how different colors make us feel.
5. Discuss and list the foods that have specific colors (carrots, celery, apples, oranges, etc.).
6. Arrange vegetable and fruit trays of different colors. Eat them later for tasting experience.
7. Bring colored jello to class and discus the colors. Have the clas eat the jellow later for a treat.
8. Have each class member use a prism to see the different colors.
9. Use food coloring to mix other colors.
10. Use colored play dough and make objects.
11. Take nature walks and look for colors.
12. Play color tag (use red, blue, yellow, etc.)
13. Play Twister games.
14. Play Drop the hankie (use different colors).

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GETTING ACQUAINTED

Goal: Students will communicate in Seminole.

Objectives:
1. Students will respond to questions asked in Seminole.
2. Students will ask questions in Seminole.

Concept: In any language, names are a special way of getting acquainted.

Subject: Language

Grade Level: K

Cultural Presentation:

Names are special to everyone. Your name is special to you. A long time ago, Seminoles were given Indian names. The people of the village made a special occasion of giving an Indian name to a child. People gathered in the village and had a feast. A child was named according to what the mother saw; a deer or maybe a pretty flower. The child was named Chebon (boy) or Eco (deer) if he was a boy.

Activities:

1. Set the classroom chairs in a circle. Give each student his or her name tag and have students place tags around their necks. Discuss in general the students' names.
2. Read and discuss the cultural presentation with the class.
3. Ask the class the question in Seminole: "Naket Cehucefkute?" Have the class respond in English.
4. Send cards home with the students asking their parents to write out their Indian names.
5. Divide the class into pairs and ask the question in Seminole. (Evaluate by listening to students' responses.

Resources:

Elders and other Native speakers in the community

Developed by: Anna Bland, Indian Education Section, Oklahoma State Department of Education, 2500 N. Lincoln Blvd., Oklahoma City, OK 73105-4599.

PESQ, NIS, NIHI

Goal: To learn to count from one to twenty in Passamaquoddy.

Objectives:

1. Students will learn to count in Passamaquoddy
2. Students will know their numbers 1-20 in Passamaquoddy at the end of the school year.

Concept: Passamaquoddy has a system of numbers we can learn.

Grade Level: K-1

Subject: Math, Culture

Cultural Presentation:

Numbers are and have always been an important part of everyone's life. What would our lives be like if we didn't have a way to mark time, the four directions, the four seasons or to go to school all the time instead of just five days a week? Numbers keep us in balance: the sun marks off the time of day, the moon marks the months and seasons. In everyone's life numbers play a large part, so it is important to know them.

Arabic	Passamaquoddy	Arabic	Passamaquoddy
1	Pesq	11	Qotanku
2	Nis	12	Nisanku
3	Nihi	13	Sanku
4	New	14	Newanku
5	Nan	15	Nananku
6	Kamahcin	16	Kamahcin Kehsanku
7	Oluwikonok	17	Oluwikonok Kehsanku
8	Oqomolcin	18	Oqomolcin Kehsanku
9	Esqonatek	19	Esqonatek Kehsanku
10	Qotinsk	20	Nisinsk

Activities:

1. Have the students practice saying the numbers in class for at least five minutes every day.
2. Have students make up a song that includes numbers.
3. Have students practice writing the numbers with objects that are cultural

(moccasins, baskets).

4. Have students make up a numbers game.

5. Have students use their fingers to count from one to ten in Passamaquoddy.

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CHEROKEE LANGUAGE

Goal: To provide a basic verbal understanding of the Cherokee Language

Objectives:

1. Students will learn the sounds of the Cherokee Language.
2. Students will become appreciative of their language.
3. Students will learn to count to ten and learn vocabulary words.

Concept: It is important to have a basic understanding of your language.

Grade Level: K-3

Subject: Cherokee Language

Cultural Presentation:

Cherokee is spoken by approximately 11,000 people and is the seventh most populous Indian language north of Mexico. Most Cherokee speakers live in northeastern Oklahoma. Cherokee is the southernmost member of the Iroquoian language. In the Iroquoian family, Cherokee is the most divergent language.

During the early historic period, three major dialects of the Cherokee language were recognized: the Lower or Elate, The Middle or Kituhwa and Western or Otali. Today, the Overhill dialect is spoken in northeastern Oklahoma.

The Cherokee people are one of only a few tribes, having a written language. It was developed by George Gist, more commonly known as Sequoyah. Sequoyah worked on his syllabary for twelve years and finished a very ornate group of symbols for all the sounds in 1821.

The Moravian missionaries were with the Indians during this time. A minister named Samuel Worcester is said to have organized the symbols into what we now have as the syllabary. Many of the original symbols were changed so they could be printed on the printing press, enabling the printing of the new testament, a hymn book and a newspaper.

There are 85 characters or symbols in the syllabary. There are no upper or lower case symbols. They always look the same and always make the same sound. The simplicity of the syllabary and its easy adaptability to the speech and thought of the Cherokees enabled many of the people to master it in a few days.

In the last fifteen years, much has been done to preserve the language: cassette tapes, books, dictionaries and teaching the language in schools and communities.

Activities:

1. Hand out lesson one to class. Have the group follow along as each number is pronounced. Then have students count in Cherokee with the teacher. The teacher should say the numbers at random in Cherokee, having students respond with the correct number in English.

2. Bring 10 students to the front of the class and number them in order. As numbers are spoken, have the student with that number raise his/her hand. Say a number at random and have the class pick the boy or girl with that number. Mix up the line and repeat.

3. Hand out lesson II and have the class repeat the names in Cherokee as the teacher says the words in English.

4. Hand out lesson III and have the class repeat the words in Cherokee as the teacher says the words in English. Make copies of pictures of animals, with the appropriate names. Hand out for coloring.

5. Ask students to raise their hands if they have a gi tli. Go through each one with sentences. Let students say the words in Cherokee. Make up other sentences.

Resources:

Set of three cassette tapes containing vocabulary, sentences, phrases, learning to read and write the language by Prentice Robinson

A workbook on beginning Cherokee with tape by Prentice Robinson

Beginning Cherokee, Holmes and Smith

Video-Heartland Series-A collection of 6-8 minute pieces on Cherokee basketry, Sequoyah and early Cherokee culture.

Developed by: Prentice Robinson, Cherokee Heritage Center, Tahlequah, OK 74465.

Lesson I

Numbers 1-10

English	Cherokee phonetic	English Phonetic
One	Sa quu i	Sa qku e
Two	ta li	ta li
Three	tso i	jo e
Four	nv gi	nv ge
Five	hi s gi	he s ge
Six	su da li	Sue da li
Seven	ga li quo gi	ga (li)quo ge
Eight	tsu ne la	ju na la
Nine	so ne la	so na la
Ten	s go hi	s go he

Lesson II

English	Cherokee phonetics	English phonetic
Father	e do da	a do da
Mother	e tsi	a ji
Grandfather	e du di	a du di
Grandmother	e li si	a li see
Boy	a tsu tsa	a ju ja
Girl	a ge hu tsa	a gay who ja

Lesson III

English	Cherokee phonetics	English phonetic
Dog	gi tli	ge cli
Cat	we si	wa se
Horse	so qui li	so gki li
Cow	wa ka	wa ka
Rabbit	tsi s du	ji s do
Squirrel	sa lo li	sa lo i

CREEK INDIAN LANGUAGE

Goal: To learn to count from one to ten in the Creek language.

Objectives:

1. Students will be able to identify numbers from one to ten in the Creek language.
2. Students will be able to count and spell from one to ten in the Creek language.

Concept: Creek Indian language and culture are important to tribes today.

Grade Level: K-4

Subject: Native Language

Cultural Presentation:

Many Creek people on the reservation have shown great interest in learning the Creek language and the history of the tribe. This is a beginning long overdue. By learning to speak in Creek, we will build self-esteem and confidence. We can learn what the elders went through years ago.

Numbers from 1 to 10

English	Creek
One	Hvm-ken
Two	Hok-ko-len
Three	Tut-ce-nen
Four	O-sten
Five	Chah-ke-pen
Six	E-pa-ken
Seven	Ku-lu-pa-ken
Eight	Ce-nv-pa-ken
Nine	O-stv-pa-ken
Ten	Pa-len

Activities:

1. Have the students practice aloud counting to ten.
2. Have the students write the Creek words correctly.
3. Have the students sing to the tune of "One Little, Two Little, Three Little Indians" and perform for parents and other students as follows:.

First Verse: Hvm-ken, hok-ko-len, tut-ce-nen ste-ca-te,
O-sten, Chah-ke-pen, e-pa-ken ste-ca-te;
Ku-lu-pa-ken, ce-nv-pa-ken, o-stv-pa-ken ste-ca-te;
Pa-len e-ste-ca-tu-gee.

Second Verse: Palen, O-stv-pa-ken, ce-mv-pa-ken, ste-ca-te;
Ku-lv-pa-ken, e-pa-ken, chah-ke-pen ste-ca-te;
O-sten, tut-ce-men, hok-ko-len ste-ca-te;

Hvm-ken este-ca-tu-ce.

Resources:

Anna Bland, Indian Education Coordinator, Indian Education Section, State Department of Education.

Ginger Fay, Personnel Manager, Poarch Creek Indians

Developed by: Patricia Hodges, Para-Professional Teacher, Poarch Creek Indians
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TIWA DIALECT

Goal: To have Tigua students learn their Pueblo Indian dialect.

Objectives: By the end of sixth grade, students will have mastered the dialect with 85% proficiency.

Concept: Students will learn their dialect and identify as members of First Nations.

Grade Level: K-6

Subject: Native Language

Cultural Presentation:

In 1690, during the Spanish Revolt, a small group of Pueblo Indians, the Tiguas (a Tiwa speaking group) migrated from Isleta Pueblo in Albuquerque, New Mexico, to the Ysleta Del Sur Pueblo in El Paso, Texas. Along with their crafts and religion, they brought their dialect, which has since been lost.

Until recently the Tiwa dialect had always been taught only by word of mouth, passed from generation to generation. The Summer Institute of Linguistics has now published an alphabet for S. Tiwa as spoken at Isleta Pueblo. From this effort, the Ysleto Del Sur Pueblo can now revive the lost dialect. This will be very important in learning about the culture to greatly benefit the tribe.

The Tiguas lived for many years without benefits from the government. Having lost everything, they had only their culture. They held to tradition. One tradition was their native dances, especially for the feast day in honoring their patron saint, Saint Anthony, June 13th. Other dances were before Christmas and New Year's. There were dances before and after hunts, dances of the elders and a dance to honor the mother of baby Jesus. There was a pottery dance and dances to honor Mother Nature and all her creatures, as well as social and religious dances.

In 1967, because they had held on to tradition by dancing to the beat of the drum played by tribesmen from the Mother Tribe, the Tiguas from Ysleta Del Sur were recognized as a tribe and were entrusted to the state of Texas. Since then, the tribe has also been recognized federally, providing them with better benefits, especially in health and education.

To date, there are 123 identified Tigua students enrolled in the district. Majority of students attend South Loop Elementary, which is where this Title IV-A Culture program is taught. K-3rd students attend class for 30 minutes after their last class of school, 2:15 to 2:45 p.m. 4th through 6th attend after school also, 3:00 to 3:30 p.m.

Activities:

1. Have the students attend the Tigua Cultural Class on M-F for 30 min. after school. K-3rd will attend 2:15-2:45, 4th through 6th will attend 3:00-3:30 p.m.

2. Have the class work with computers programmed with the dialect.

3. Have a show and tell time.

4. Have the class invite a resource person to do some story telling.

5. Have an arts and crafts show or display.

6. Design a puzzle or a word search activity.

7. Design an In dian play for Special Occasions.

Resources:

Gloria J. Lujan/Instructor, Tigua Cultural Program, South Loop School, Ysleta Independent School District, 520 South Side, El Paso, TX 79907 (915)859-6051.

Mario Hankerson/Southwestern Languages, El Paso Community College, Valle Verde Campus.

Ling Sanderson/L.E.A., Ysleta Independent School District.

Mr. J. Banales/Principal, South Loop School

Norman Valdivia/Assistant Principal, South Loop School

Rosie Gonzales/Teacher's Aide, Tigua Cultural Program

Developed by: Gloria Lujan, Instructor, 301 Granillo, El Paso, TX 79907, (915) 598-3481.

LESSON 1

TIWA NUMBERS
(1-100)

1-wima
2-wisi
3-pachoa
4-wian
5-bandoa
6-mahli
7-shu
8-hwiri
9-hoa
10-tidahem
11-tiwima
12-tiwisi
13-tipachoa
14-tiwian
15-tibandoa
16-timahli
17-tishu
18-tihwiri
19-tihoa
20-witi
21-witi wima
22-witi wisi
23-witi pachoa
24-witi wian
25-witi bandoa
26-witi mahli
27-witi shu
28-witi hwiri
29-witi hoa
30-pachosti
31-pachoati wima
32-pachoati wisi
33-pachoati pachoa
34-pachoati wian
35-pachoati bandoa
36-pachoati mahli
37-pacholati shu
38-pachoati hwiri
39-pachoati hoa
40-wianti
41-wianti wima
42-wianti wisi
43-wianti pachoa
44-wianti wian
45-wianti bandoa
46-wianti mahli
47-wianti shu
48-wianti hwiri
49-wianti hoa
50-bandoati

TIWA NUMBERS (1-100 cont.)

51-bandoati wima
52-bandoati wisi
53-bandoati pachoa
54-bandoati wian
55-bandoati bandoa
56-bandoati mahli
57-bandoati sh
58-bandoati hwiri
59-bandoati hoa
60-mahliti
61-mahliti wima
62-mahliti wisi
63-mahliti pachoa
64-mahliti wian
65-mahliti bandoa
66-mahliti mahli
67-mahliti shu
68-mahliti hwiri
69-mahliti hoa
70-shuti
71-shuti wima
72-shuti wisi
73-shuti pachoa
74-shuti wian
75-shuti bandoa
76-shuti mahli
77-shuti shu
78-shuti hwiri
79-shuti hoa
80-hwiriti
81-hwiriti wima
82-hwiriti wisi
83-hwiriti pachoa
84-hwiriti wian
85-hwiriti bandoa
86-hwiriti mahli
87-hwiriti shu
88-hwiriti hwiri
89-hwiriti hoa
90-hoati
91-hoati wima
92-hoati wisi
93-hoati pachoa
94-hoati wian
95-hoati bandoa
96-hoati mahli
97-hoati shu
98-hoati hwiri
99-hoati hoa
100-tiwtati

TIWA DAYS OF THE WEEK LESSON 2

Monday	Lunasi
Tuesday	Martasi
Wednesday	Merkwes'
Thursday	Wheves
Friday	Biernes
Saturday	Sa' badu
Sunday	Dumingu

TIWA MONTHS OF THE YEAR LESSON 3

January	Eneru
February	Feberu
March	Marsu
April	Abril
May	Mayu
June	San Juan Pa
July	Huliu
August	Augustu
September	Setembri
October	Octobri
November	Paya pa
December	Nufe pa

LESSON 4

TIWA ELEMENTS

lightening	upiride
thunder	hwanide
rain	hluride
snow	fanide
hail	ekuide
wind	wa ide
cloud	fi ide
star	pa hu hlade
sun	thuri de
moon	pa i de
light	fena
shining star	ba whol la
summer	tah we knee de
winter	to we knee de
spring	ta win i
fall	to win i

TIWA COLORS

LESSON 5

black	phuni i
green	shuri i
red	fa mui
orange	taranja
white	pathui
brown	bakae
blue	shur pa ur i
yellow	najure e

TIWA DIRECTIONS

LESSON 6

East	tue bow
West	tue now
North	tue o
South	tue hue
Up	gief
Down	nunm

LESSON 7

TIWA

1. GIVE IT TO ME - BEN WÍAI
2. SAY IT - A TÚI
3. BRING IT - HLURÁ YUN
4. LET'S EAT - KIU K̇ÁRCHË
5. TALK SLOWLY - PIRIMBÁ A SHÍAI (pirém a shí'ai)
6. SAY IT AGAIN - WÍWAI A TÚI
7. BE QUIET - TUPIR ANÁ'AM
8. ANOTHER - WÍM'A
9. NO ONE - ṖÁÑIN'A
10. THE OTHER - WIM'A
11. ONE - WIM'A
12. LET'S TALK - KIU SHÍACHË

T I W A

1. I - NA̰
2. YOU - Ḭ
3. HE/SHE - Á̰WA
4. WHAT TIME IS IT - YU'A YUÚ NAM
5. REALLY? - WHÉBA'I (IS THAT RIGHT?)
6. READY? - A MAHÚM (ARE YOU READY?)
7. ALREADY - TA (NOW)
8. LET'S GO - IMÍCHË (TÚWHË)
9. I'M, AM - NÁ TE WEM (TÉ WEM)
10. YOU ARE = Ḭ A WÉM
11. HE/SHE IS - Á̰WA WEM (WEM)
12. HE/SHE IS TIWA - TÍWA WEM
13. I DON'T KNOW "WHAT" - HÍ' ACHU
14. I DON'T UNDERSTAND - TI Ë PÍ̲AWAWANA
15. I DON'T KNOW - I NËNA KÁCHA

T I W A

1. WHAT IS THIS - HINU YÚDE WEM
2. WHAT IS THAT - HINU YÉDE WEM
3. WHO IS THIS - ṖAÑU YUDE WEM
4. WHO IS THAT - ṖAÑU YEDE WEM
5. HOW IS IT - HINO WEM
6. HOW IS THIS - HINO YUDE WEM
7. DO YOU SPEAK- A SHÍEWË
8. I SPEAK - TE SHÍEWË
9. HE/SHE SPEAKS- SHÍEWË
10. I UNDERSTAND - TE PÍAWAWANA
11. YOU UNDERSTAND - A PÍAWAWANA
12. HE/SHE DOESN'T UNDERSTAND - WË PÍAWAWANA
13. YOU DON'T UNDERSTAND - Ë PÍAWAWANA
14. HE/SHE DOESN'T UNDERSTAND - WË PIAWAWANA
15. THAT'S GOOD; THAT'S ALRIGHT - NAK̇ÚM

TIWA

1. WHAT DO YOU WANT - HINU A VÉAWA
2. WHAT DOES HE/SHE WANT - HINU VEAWA
3. DO YOU WANT THIS - YÚDE A VÉAWA
4. DO YOU WANT THAT - YĖDE A VÉAWA
5. WHO DO YOU WANT - ṖAŇU A VÉAWA
6. WHY DO YOU WANT THIS - HI'AYU YÚDE A VÉAWA
7. WHEN DO YOU WANT IT - YOON'ÁNU A VÉAWA
8. WHICH ONE DO YOU WANT - YOODE'A A VÉAWA
9. HOW MANY/MUCH DO YOU WANT - YOWU A VÉAWA
10. ARE YOU GOING ALREADY - TA MÍWË
11. I'M ALREADY GOING - TA TE MÍWË
12. DO YOU SPEAK INDIAN - A ṪÁITARAM
13. I SPEAK INDIAN - TE ṪÁITRARAM
14. HE/SHE SPEAKS INDIAN - ṪÁITARAM
15. MAY YOU GO WE̲LL - A K̇UTIÍRI (GOODBYE)

NA ṪÍWAN I WÉM
(TIWA WE ARE)
WE ARE TIWAS

T I W A

1. WHAT IS YOUR NAME - HÍNU A HÁM
2. WHAT IS HIS/HER NAME - HINU NAHÁM (HINU Ą́WA HÁM) (HINU NAHÁM ÉWA)
3. WHAT IS MY NAME - HINU TE HÁM
4. WHAT'S YOUR FRIEND'S NAME - HINU KA PO'I NAHÁM
5. WHAT'S HER/HIS FRIEND'S NAME - HINU AM PO'I NAHÁM
6. WHAT'S THIS CALLED - HINU YUDE NAHÁM (HINU NAHÁM YUDE)
7. WHAT'S THAT CALLED - HINU YEDE NAHÁM
8. SIT HERE - YUN AHĹA'I
9. SIT THERE - YED A HĹA'I
10. WHAT DOES YOUR FRIEND WANT - HINU KA PÓ'I VÉAWA
11. ARE YOU GOING - A MÍWË
12. I'M GOING - TE MÍWË
13. ARE YOU GOING TO GO - A MÍHI
14. I'M GOING TO GO - TE MÍHI
15. OVER THERE - WÁTI AI

NA ṪÍWAN I WÉM

TIWA

1. IT'S YOUR FRIEND - KA PÓ'I WEM
2. IT'S MY FRIEND - IM PÓ'I WEM
3. IT'S HIS/HER FRIEND - AM PÓ'I WEM
4. IT'S OUR FRIEND - KI PÓ'I WEM
5. THAT'S NOT GOOD - WË NAK̇ÚM|WËNAK̇ÚMWË
6. GIVE ME SOME WATER - BEN ṖA WÍAI
7. NOW - YÁN
8. TOMORROW - THÚMDA
9. YESTERDAY - ÚHIEN
10. IT'S A MAN - SUÚNIDE WEM
11. IT'S A LADY - HLIURÁDE WEM
12. HE/SHE IS TIWA - ṪIWA WEM
13. I'M TIWA - NA TE ṪIWA WEM
14. YOU ARE TIWA - A ṪIWA WEM
15. HE/SHE ISN'T TIWA - WË ṪIWA WEM

REVIEW

YUN ṖÁ WEM

YED ṖÁ WEM

YEDE SUÚNIDE ṪIWA WEM

TE ṪÍWA WEM

SUÚNIDE WEM

HLIURÁDE WEM

UPÍU-ÚUDE WEM

PÍWA - UUWADE WEM

WÍM'A WEM

ṪIWÁDE WEM

(MOM - NÁNA)

(DAD - TÁTA) (TATÍTA'ÚUDE)

LESSON 8

TIWA

1. DID YOU SEE IT - A MÚBAN
2. DID YOU COME - A ÍVAN
3. DID YOU SIT DOWN - A HLAÍBAN
4. DID YOU UNDERSTAND - A PÍAWAWANBAN
5. WERE YOU - A WÉ'AI
6. WERE YOU SICK - A HÓRPEBAN
7. DID YOU TAKE IT - A KÚRBAN
8. DID YOU EAT - A K̇ÁRBAN
9. DID YOU DRINK - A S͜ÚBAN
10. DID YOU GO - A MÍBAN
11. DID YOU ENTER - A ĊḢÚUTPAN
12. DID YOU HEAR - A ṪÁRABAN
13. DID YOU LISTEN - A ṪÁRABAN
14. DID YOU GET IT - A KÚRBAN
15. DID YOU GIVE IT - A WÍABAN
16. DID YOU SAY - A TÚBAN
17. DID YOU TALK - A SHÍEBAN
18. DID YOU WANT - A VÉAWBAN
19. DID YOU LOOK - A MÚBAN
20. WERE YOU READY - A MAHÚ'AMBAN

TAKE AWAY BAN OR VAN ADD HI AND YOU WILL HAVE FUTURE TENSE

TIWA

1. WHAT ARE YOU DOING - HINU A ṪÁWË
2. WHAT ARE YOU MAKING - HINU A PÉWË
3. WHAT ARE YOU LOOKING FOR - HINU A NÝWE
4. WHAT DO YOU HEAR - HINU A ṪÁRAWË
5. WHAT ARE YOU LOOKING AT - HINU A MÚWË
6. WHAT ARE YOU DRINKING - HINU A SÚWË
7. WHAT ARE YOU LISTENING TO - HINU A ṪÁRȦWË
8. WHAT ARE YOU EATING - HINU A K̇ÁRA
9. WHAT ARE YOU SAYING - HINU A TÚWË
10. WHERE ARE YOU GOING - YUU A MÍWË
11. WHAT DID YOU DO - HINU A ṪÁBAN
12. WHAT DID YOU MAKE - HINU A PÉBAN
13. WHAT ARE YOU GOING TO DO - HINU A ṪÁHI
14. WHAT ARE YOU GOING TO MAKE - HINU A PÉHI
15. WHAT ARE YOU GOING TO SAY - HINU A TÚHI
16. DID YOU WORK - A ṪÁRATABAN
17. ARE GOING TO WORK - A ṪÁRATAHI
18. ARE YOU WORKING - A ṪÁRATAWË
19. DO YOU KNOW - KANAKÁCHAM
20. WHAT HAPPENED - HINU NAPÓOBAN

T I W A

1. DID YOU BUY IT - A TÚWIBAN
2. DID YOU DANCE - A FÚRIBAN
3. DID YOU SCARE HIM - A HLÚMIBAN
4. DID YOU WALK - A CHÍEBAN: A CHÍEMIEI
5. WERE YOU AFRAID - A PIEBAN
6. DID YOU BEGIN - A NAPÚI'AMBAN
7. DID YOU RETURN - A MÁWHIBAN
8. DID YOU LEARN - A PÍBAN
9. DID YOU KNOW HIM/HER - A PÍBAN
10. DID YOU RECOGNIZE HIM - A PÍBAN
11. DID YOU WRITE IT - A TUHLÁKIBAN
12. DID YOU LEAVE - A WÚRIBAN
13. DID YOU COME OUT - A WÚRIBAN
14. DID YOU SING - A CHÁṪABAN
15. DID YOU SELL IT - A KUMWÍABAN
16. DID YOU WAIT FOR HIM/HER - A NAHÍBAN
17. ARE YOU TIRED - A VÉKËWË
18. ARE YOU HUNGRY - A HVNPÍAWA (V=AU)
19. DID YOU FINISH - A FÁRBAN
20. DID YOU PASS - A SHṴ́BAN

TAKE AWAY BAN OR VAN ADD HI AND YOU WILL HAVE FUTURE TENSE.

Spanish Vowels
English Consonants

TIWA

1. DID YOU CARRY IT - A WHÉIBAN
2. DID YOU GET IT - A SHÉRBAN
3. DID YOU SHOW IT TO HIM/HER - A MÚWIBAN
4. DID YOU BELIEVE IT - A NAHÚWIBAN
5. DID YOU ASK FOR IT - A NAMÍRI BAN
6. DID YOU HELP HIM - A ṪÁMBAN
7. DID YOU CALL HIM - A ÚMIBAN
8. DID YOU KILL IT = A HÚBAN
9. DID YOU FIND IT - A NÁTHABAN
10. DID YOU TELL HIM - A NASHÍMIBAN
11.. DID YOU ARRIVE - A WÁNBAN
12. DID YOU CATCH IT - A SHÉRBAN
13. DID YOU TAKE IT - A WHÉIBAN
14. DID YOU BRING IT - A WHÉIBAN
15. DID YOU FIND OUT - A NÁTHABAN
16. DID YOU ASK HIM - A SHÍ'A BAN
17. DID YOU FORGET - A NAṖÁIBAN
18. DID YOU THINK - A PÍAWESHIABAN
19. DID YOU BUILD IT - PÉBAN
20. DID YOU GO OUT - A WÚRIBAN

TAKE AWAY BAN OR VAN ADD HI AND YOU WILL HAVE FUTURE TENSE.

Spanish Vowels
English Consonants

TIWA

1. DID YOU REGISTER - A REGISTER ÁMBAN
2. DID YOU MARRY - A MANSHÉRBAN
3. DID YOU TEACH HIM/HER - A PÍWIBAN
4. DID YOU EXERCISE - A EXERCISE ÁMBAN
5. DID YOU TYPE IT - ANATYPE ÁMBAN
6. DID YOU DO SOMETHING - A'ÁM BAN
7. DID YOU ALL SEE IT - MA MÚBAN
8. DID YOU ALL COME - MA ÍVAN
9. DID YOU ALL SIT DOWN - MA HLÁIBAN
10. DID YOU ALL LOOK AT IT - MA MÚBAN
11. DID YOU ALL GO - MA MÍBAN
12. DID YOU ALL ENTER - MA ĊHÚUTPAN
13. DID YOU ALL UNDERSTAND - MA PIÁWAWANBAN
14. DID YOU ALL ARRIVE - MA WÁNBAN
15. DID YOU ALL EAT - MA K̇ÁRBAN
16. DID YOU ALL DRINK IT - MA SŲ́BAN
17. DID YOU ALL HEAR - MA ṪÁRABAN
18. DID YOU ALL REGISTER - MA REGISTER ÁMBAN
19. DID YOU ALL VOTE - MA VOTE ÁMBAN
20. DID YOU ALL EXERCISE - MA EXERCISE ÁMBAN

TAKE AWAY BAN OR VAN ADD HI AND YOU WILL HAVE FUTURE TENSE.

Spanish Vowels
English Consonants

TIWA

1. IT'S COLD - NASHÍM

@. IT'S HOT - NAHLÍRIM

3. IT's RAINING - HLURÁ

4. IT'S SNOWING - FVNHLURÁ

5. IT'S WINDY - WÁWË

6. A LITTLE - SÍHIU

7. A LOT/MUCH - ÁMPID: ÁMPIR

8. SLOW - PIRIMBÁ; PIRÉM

9. FAST - MAPÉ

10. OUTSIDE - HÉNAM

11. INSIDE - TÚNAM

12. EVERYBODY/EVERYTHING - SHÍMBA

13. THIS ALSO - YÚDE HIN

14. NOWHERE - YOOWIN' Á

15. MANY - HÚUYO' A

16. A FEW - WIR'AI YO'A

17. IT'S TRUE - PI'AW NAM HÓ NAM

18. IT'S NOT TRUE - WË PI'AW NAM

19. THEN/AND THEN - HÓBA; HÚBA

20. NOT YET - HÁRU WË

LESSON 9

TIWA

1. YOUR FATHER - KA HÁ'A; KA HA'I
2. YOUR MOTHER - KA KÉ'I
3. YOUR CHILD/SON - KA UU WÉ'I
4. YOUR DAUGHTER - KA FIÁW WE'I KA FIU WE'I
5. YOUR GRANDFATHER - KA TE'I
6. YOUR GRANDMOTHER - KA CHÍ'I
7. YOUR GRANDCHILD - KA MAKÚ
8. YOUR OLDER BROTHER - KA PÁPAWÉ'I (MAN SPEAKING)
9. YOUR YOUNGER BROTHER - KA ṖÁIWE'I (MAN SPEAKING)
10. YOUR OLDER SISTER - KA TÚTUWE'I(MAN & WOMAN SPEAKING)
11. YOUR YOUNGER SISTER - KA KWÉMU WE'I (MAN SPEAKING)
12. YOUR YOUNGER SISTER - KA ṖÉCHU WE'I (WOMAN SPEAKING)
13. YOUR AUNT - KA KÉCHU (KA KO'O)
14. YOUR UNCLE - KA MÉME WE'I
15. YOUR RELATIVES - KA MÁTU WE'IN
16. YOUR HUSBAND - KA SU WÉ'I
17. YOUR WIFE - KA HLIÚ WE'I; KA HLÁ
18. YOUR HOUSE - KA NATHÚN; KA THÚN
19. YOUR PEOPLE - KAM ṪÁI WE'IN
20. YOUR FRIENDS - KA PÓI WE'IN

TO SAY MY TAKE AWAY KA AND ADD IM

TO SAY HIS/HER TAKE AWAY KA AND ADD AM

Spanish Vowels
English Consonants

T I W A

1. CHIEF - KABÉDE (CACIQUE) ĄWA KAVÉDE WEM ṪÁI KABÉDE
2. SHERIFF - KÁBE'ÚDE (ĄWA KAVE'ÚDE WEM)
3. GOVERNOR - TABÚDE (ĄWA TABÚDE WEM)
4. MEDICINE MAN - TOYÍDE (AWA TOYÍDE WEM)
5. PRIEST - TASHÍDE (ĄWA TASHÍDE WEM)
6. COUNCIL - NATÚIM (KUNSÍLIU)
7. WAR CHIEF - WHIHLAWÉDE (ĄWA WHIHLAWÉDE WEM)
8. WITCH - SHAHÚDE (ĄWA SHAHÚDE WEM)
9. MY NEPHEW - IM CHÚN-U
10. SOON - YAṖÁTIN
11. RIGHT AWAY - HÍANDAD (QUICKLY; IMMEDIATELY)
12. UP - K̇ÚR'AI
13. DOWN - NÚR'AI
14. DIFFERENT - WÍMBA
15. SAME - HÚDAD; HÚDAS
16. NEAR - YUNDÁ; SHÁCHAT NÁM
17. FAR AWAY - HÚU'AI; HUUYUÍ
18. SOMETIMES - YÓOṪA
19. STILL/YET - HÁRU
20. SHE/HE STILL SPEAKS - HÁRU SHÍEWE

TIWA

1. YOU SPEAK WELL - A K̇UN SHÍAWË
2. YOU SEE WELL - A K̇UN MÚWË
3. YOU UNDERSTAND WELL - A K̇UN PÍAWAWANA
4. YOU WORK WELL - A K̇UN ṪÁRATAWË
5. YOU LISTEN WELL - A K̇UN ṪÁRAWË
6. YOU SAY IT WELL - A K̇UN TÚWË
7. YOU DO IT WELL - A K̇UN ṪÁWË
8. YOU SING WELL - A K̇UN CHÁṪAWË
9. LITTLE/SMALL - YÚURU'U
10. BIG - WHI'A; ÚHLA HUUYA'A
11. HALF - PÍNHLAI; PINHLAD
12. THAT'S ENOUGH - TA YÉDI TIN; TA YÚDE TIN
13. THAT'S BAD - WË NAK̇ÚM; WË SÍRVI
14. LET ME SEE IT - KAVÁ TÍNA MÚCHË
15. LET ME GO - KAVÁ TÍNA MÍCHË
16. TODAY - YAN THÚ
17. TONIGHT - YAN N̲Ú̲; YAN KÍMIG (THIS EVENING)
18. EVERYDAY - THUMAWHÍRPID
19. LONG AGO - TA HÚUYOF; HUUYOF TA THÚKIAU
20. AFTER WHILE - KIWA; KIWAD; KIWÁTI

T I W A

1. BLACK - FÚNI'I
2. BLUE - SHÚRI'I
3. RED - FÉMU'I
4. WHITE - ṖAHLI'I;
5. YELLOW - ĊHÓ̰RI'I
6. GREEN - SHÚRI'I
7. AND ME - HUVÁ NA-A
8. YOU TOO - Ḭ́ HIN
9. LIKE YOU - Ḭ́ KEM
10. WITH YOU - Ḭ́ AN
11. FOR YOU - Ḭ ÚM'AI
12. TO YOU - Ḭ́ AI
13. ABOUT YOU - Ḭ ÁITI
14. FROM YOU - Ḭ ÁTI
15. ALONE - WÍTAD; WÍTAN
16. ONLY/JUST YOU - Ḭ́ TIN
17. BY YOU - Ḭ́ BA (THROUGH YOU)
18. IT'S UP TO YOU - A NÁVOMËNA
19. THIS OR THAT - YUDE ÚTHAT YÉDE
20. MUCH WATER - ÁMPID ṖA (ṖA ÁMPID)

(ṖA ĊHÓ̰RI - YELLOW WATER)

(SHIW ĊHÓ̰RI - YELLOW EAGLE)

TAKE AWAY "Ḭ" ADD "NA" - ME; ADD "AWA" - HIM/HER

T I W A

1. I WANT - TENAVÉAWA; TENAVÉAW BAN
2. I KNOW HIM - TI PÍM
3. I DID IT - TE ṪÁBAN; TENÁ'ÁMBAN
4. I KILLED IT - TI HÚBAN
5. I CAUGHT IT - TI SHÉRBAN
6. I SAW IT - TI MÚBAN
7. I TRICKED HIM - TENA ÍPE'ÁMBAN
8. I LOVE HIM/HER - TE PÍENUM   TE PÍENUWË
9. I ATE - TE K̇ÁRBAN; TENA K̇ÁRBAN
10. I WROTE IT - TENA TUHLÁKIBAN
11. I GAVE IT TO HIM - TI WIÁBAN
12. I LIVE - TE THÚM
13. I TOLD HIM - TINASHÍEMIBAN
14. I SPOKE - TE TÚKAMBAN; TE TÚ̬BAN (SAID)
15. I WAS AFRAID - TI PÍEBAN
16. I BROUGHT IT - TI KÚRBAN
17. I CHOSE HIM - TE MAHLÚCHIBAN
18. I BELIEVED IT - TINA HÚWIBAN
19. I LIKE IT - TE HÚPA; TENA HÚPA
20. I PASSED BY - TE SHÚ̬BAN

TIWA

1. THE MAN CAME IN - SÚNIDE ĊHÚUTPAN
2. THE WOMAN CAME - HLIURÁDE ÍVAN
3. THE OLD MAN ARRIVED - HLUHLÍDE WÁNBAN
4. THE OLD WOMAN ATE - HLÍU'ÚDE
5. THE BABY GOT SICK - U'ÚDE HÓRPEBAN
6. THE WHITE AMERICAN LISTENED - MERIKANÍDE ṪÁRABAN
7. THE HISPANIC UNDERSTOOD - HLAFÁDE PÍAWAWANBAN
8. THE NATIVE AMERICAN ALREADY LEFT - ṪÁIDE TA MÍBAN
9. THE BLACK AMERICAN WORKED - FUNÍDE ṪÁRATABAN
10. THE NATIVE AMERICANS RETURNED - ṪÁININ I MÁWHIBAN
11. THE TIWA INDIAN SANG - ṪIWÁDE CHAṪABAN
12. THE CHILDREN WENT OUT - ÚMNIN I WÚRIBAN
13. EVERYBODY SAW IT - SHÍMBA I MÚBAN
14. THE CHIEF SPOKE - ṪAI KABÉDE BE SHÍEBAN
15. THE GOVERNOR SAID IT - TABÚDE
16. THE LT. GOVERNOR HELPED - TABU TENYÉITE U ṪÁMBAN
17. THE WAR CHIEF SAT DOWN - WHIHLAWÉDE BE HLÁIBAN
18. THE COUNCILMAN KNOWS - KUNSILIUWEDE NAKÁCHAM
19. THE SHERIFF CAME - KABE'ÚDE
20. THE PRIEST WORKS - TASHÍDE NAṪÁRATAWE
21. THE GIRL MARRIED - UPÍU'ÚUDE MANSHÉRBAN
22. THE BOY DANCED - PÍWA'UWADE FÚRIBAN
23. THE YOUNG MAN SPEAKS INDIAN - UWÁDE ṪÁITARAM
24. THE YOUNG MEN LEFT - ÚUWAN I WÚRIBAN
25. THE WOMEN ARRIVED - HLÍURAN I WÁNBAN
26. THE MEN ARRIVED - SÚNIN I WÁNBAN

LESSON 10

TIWA

1. LET'S GO - I MÍCHË
2. LET'S EAT - KIU K̇ÁRCHË
3. LET'S SING - I CHÁTÄCHË
4. LET'S LOOK AT IT - I MÚCHË
5. LET'S DANCE - I FÚRICHË
6. LET'S SIT DOWN - I HLÁICHË; KIBE HLÁICHË
7. LET'S GO OUT - I WÚRICHË
8. LET'S LISTEN - I ṪAWÍINICHË; I ṪÁRACHË
9. LET'S MAKE IT - I PÉCHË
10. LET'S DO IT - I ṪÁCHË; I ÁM'CHE
11. LET'S RETURN - I MÁWHICHË
12. LET'S BEGIN - I NAPÚI'AMCHË (START)
13. LET'S ARRIVE - I WÁNCHË; I SHÁNCHË
14. LET'S STAY - KIBE TÍWICHË
15. LET'S GO IN - I ČHÚUTCHË
16. LET'S HURRY - I WHÍN'AMCHË
17. LET'S GET READY - I MAHÚ'AMCHË; KIBE MAHÚ'AMCHË
18. LET'S REST - I KṴHLIÁWICHË
19. LET'S WORK - I ṪÁRATACHË
20. LET'S HELP HIM - I ṪÁMCHË

OKAY - EWHÉ'I
ALL RIGHT - EWHÉ'I

TIWA

1. DON'LOOK AT IT - Ë MÚCHË
2. DON'T SIT DOWN - Ë HLÁICHË
3. DON'T COME - Ë WÁNCHË; E SHÁNCHË
4. DON'T GET IT - Ë KÚRCHË
5. DON'T EAT IT - Ë K̇ÁRCHË
6. DON'T DRINK IT - Ë SŲ́CHË
7. DON'T GO - Ë MÍCHË
8. DON'T GO IN - Ë ĊHÚUTCHË
9. DON'T LISTEN - Ë ṪÁRACHË
10. DON'T GIVE IT TO HIM/HER - Ė WIÁCHË
11. DON'T SAY IT - Ë TÚCHË
12. DON'T TALK - Ë SHÍECHË
13. DON'T DO IT - Ë ṪÁCHË
14. DON'T MAKE IT - Ë PÉCHË
15. DON'T GO OUT - Ë WÚRICHË
16. DON'T WORK - Ë ṪÁRATACHË
17. DON'T BE AFRAID - KOWË PÍECHË
18. DON'T TELL HIM/HER - Ë NASHÍEMICHË
19. DON'T PASS - Ë SHŲ́CHË
20. DON'T RETURN - Ë MÁWHICHË

Ë - LIKE A IN ASPRIN

TIWA

		NEGATIVE (DON'T)
1.	ANSWER - A TÚKAM	Ë TÚKAMCHË
2.	COME OUT - KU WÚRI	Ë WÚRICHË
3.	GET OUT - KU WÚRI	Ë WÚRICHË
4.	LEAVE - KU WÚRI	Ë WÚRICHË
5.	WALK - A CHÍAI	Ë CHÍECHË
6.	HURRY UP - A WHÍN'AM; A WHIN'AM'Á	Ë WHÍN'AMCHË
7.	BUY IT - A TÚWI	Ë TÚWICHË
8.	DANCE - A FÚRI	Ë FÚRICHË
9.	SCARE HIM - A HLÚMI	Ë HLÚMICHË
10.	BEGIN - A NAPÚI'AM	Ë NAPÚI'AMCHË
11.	RETURN - A MÁWHI	Ë MÁWHICHË
12.	WRITE IT - A TUSLÁKI	Ë TUHLÁKICHË
13.	SING - A CHÁṪAI	Ë CHÁṪACHË
14.	SELL IT - KUMWÍAI	Ë KUMWÍECHË
15.	WAIT FOR HIM - A NAHÍ; KUNAHÍ	Ë NAHÍCHË
16.	PASS - A SHŲ́I	Ë SHŲ́CHË
17.	DO IT - A ṪÁI	Ë ṪÁCHË
18.	MAKE IT - A PÉI	Ë PÉCHË
19.	LOOK FOR IT - KU NÚI	Ë NÚCHË
20.	WORK - A ṪÁRATAI	Ë ṪÁRATACHË

E AS IN ASPIRIN

TIWA

HELLO FATHER - A K̇UWAM HA'A (TATA)

HELLO MOTHER - A K̇UWAM KE'I (NANA)

HELLO GRANDFATHER - A K̇UWAM TE'I

HELLO GRANDMOHTER - A K̇UWAM CHI'I

HELLO BROTHER - A K̇UWAM PAPA̍ (ṖAİYU)

HELLO SISTER - A K̇UWAM TUTU (KWE̍MU)

HELLO AUNT - A K̇UWAM KO'O (KECHU)

HELLO UNCLE - A K̇UWAM MEME

HELLO GRANDCHILD - A K̇UWAM MAKU

HELLO FRIEND - A K̇UWAM POI (PO'I)

HELLO SISTER (WOMAN SPEAKING) - A K̇UWAM ṖE̍CHU

HELLO COUSIN (RELATIVE) - A K̇UWAM MATU̍

HELLO MOTHER-IN-LAW - A K̇UWAM KEṪA̍R

HELLO DAUGHTER - A K̇UWAM FIU

HELLO NEPHEW - A K̇UWAM CHU'NU

HELLO ALL OF YOU - MA K̇U̍WAM

HELLO THE TWO OF YOU - MEN K̇U̍WAM

GOODBY - A K̇UTII̍RI

GOODBY YOU ALL - MA K̇UTIIRI

GOODBY THE TWO OF YOU - MEN K̇UTII̍RI

YOU TOO! - I̍ HIN

T I W A

1. ONCE (ONE UPON A TIME) - WIIBÁ'AMEN
2. ANOHER - WIM'A HÍN
3. WITH THE MAN - SÚUNIDE AN
4. POOR - PÍEWE'I
5. RICH - KUTHÚIRU'I
6. ON TOP - K̇UR'AI; K̇ÍETI, K̇ÍEP; K̇ÚI
7. I LOVE HER/HIM - TI PÍENUWË; TI PÍENUM
8. YOU LOVE HER/HIM - PÍENUWË; A PÍENUM
9. I LOVE YOU - I PÍENUWE: I PÍENUM
10. YOU LOVE ME - BEI PÍENUWE; BEI PÍENUM
11. SHE/HE LOVES ME - TE PÍEMBEWË Á̱WA BA
12.. SHE:HE LOVES YOU - A PIEMBEWĖ A̱WA BA
13. OR - ÚTHAD; ÚTHAT; THAD
!$. HE'S DRUNK - AWA PÍERA WÉM
15. EARLY - YÓOṖAI
16. IT'S STILL EARLY - HÁRU YÓOṖAI NAM
17. MORNING - THÚMDAG
18. YOU KNOW WELL - KÁNA K̇UN KÁCHAM
19. YOU'RE CRAZY - KËNAK̇ÚNWË
20. HE'S CRAZY - WË NAK̇UNWË

SPANISH VOWELS
ENGLISH CONSONANTS

E AS "A" IN ASPRIN

T I W A

1. GIVE IT TO ME - BEN W̍IAĮ; BO̍UNA W̍IAI
2. TELL ME - BEN NASHI̍EMI
3. SHOW IT TO ME - BEN MU̍WI
4. ASK ME - BEN NASHI̍ʼAI
5. ASK FOR IT - BEN NAMI̍RI
6. TEACH ME - BEN NAPĮ̍WI
7. WAIT FOR ME - BEN NAHI̍
8. LEAVE ME ALONE - BEI MASHU̍I
9. HELP ME - BOU T̍AM
10. SEND ME - BEN PICHA̍CHI
11. LET ME - BEN NAWHĘ̍ÑU
12. HOLD ME - BEN SHE̍R
13. FEED ME BEN NAMI̍KI
14. BRING IT TO ME - BEN MA̍WI

15 LET ME TELL HIM - KAVA̍ TINA SHIEMICHË̀

16. LET ME DO IT - KAVA̍ TI̍NA T̍ACHË
17. LET ME BUY IT - KAVA̍ TINA TU̍WICHË
18. LET ME SELL IT - KAVA̍ TI̍NA KUMWI̍ECHË
19. LET ME DRINK - KAVA̍ TINA SŲ̍CHË
20. LET ME EAT - KAVA̍ TINA K̍ARCHË

OKAY - EWHEʼI

ALRIGHT - EWHEʼI

LESSON 11

TIWA

1. STAY HERE - YUN A TI̍WI
2. LEAVE HIM/HER ALONE - A MASHU̬̍I
3. GO HOME - HE̍HUI BẼSTINAI
4. GO AWAY - HE̍HUI AMI̍
5. HELP HIM/HER - KU̍ṪAM
6. SHOW IT TO HIM - A MU̍WI (KU MUWI)
7. ASK FOR IT - KUNAMI̍RI
8. BELIEVE - A NAHU̍WI̍
9. CALL HIM - AʼU̍MI
10. KILL IT - A HU̍I; A HU̍YUM
11. TELL HIM - KUNASHI̍EMI
12. ARRIVE - A WA̍NCHẼ
13. ASK HIM/HER - KU SHI̬̍ʼAI
14. TEACH HIM - A PI̬̍WI
15. CARRY IT - A WHÊAI (TAKE IT)
16. HIT HIM - A WHI̍ET
17. COME QUICKLY - HI̍ANDAD AʼI̬̎ (MAPE̍I AʼI̬̎)
18. LOOK HERE - YUN A MU̍I
19. LOOK OVER THERE - YED A MU̍I
20. BE CAREFUL - U KE̍M (WATCH OUT)

SPANISH VOWELS
ENGLISH CONSONANTS
Ẽ AS "A" IN ASPIRIN

T I W A

1. FIRST - ĊHUUPI
2. LAST - NUI
3. MAYBE IT IS - MËËHCU WEM
4. IN FRONT - ĊHUPI-AD; ĊHUPI-AI`
5. IN BACK - TU)AD (BEHIND) TU)AI
6 IT'S GOING TO RAIN - HLURHI
7. IT'S GOING TO SNOW - FVNHLURHI
8 AND - BA
9 THIS AND THAT - YUDE BA YEDE
10. NEW - ĊHIIBE)I
11. OLD - K̇UUWE)I (HLUHLI)
12. LAST YEAR - KAGUT̍ÉDA
13. THIS YEAR - YUDE TA̍WIN
14. SOME - WIR)AI (WIR)AI HIN - SOME OTHERS)
15. SOMETHING - HI)AMEN; HI̍RINU
16. IN THIS - YUDE-AD (YEDE-AD)
17. A WHILE AGO - KENDAG
18. IN WINTER - TU̍WIN-AD
19. IN SUMMER - TA̍WIN-AD
20. IT'S GOING TO BE CLOUDY - FḬ̃BAHI (NAFḬ̍M)

SPANISH VOWEL
ENGLISH CONSONANTS

E AS "A" IN ASPIRIN

TIWA

1. It rained a lot = Ampid hlúrban

2. It snoweda lot = Ampid funhlúrban

3. Ic was very windy = ampid wá̱miei

4. It began to rain = nahlúr púi ʔ amban

5. What happened ? = Hínu napóoban

6. Nothing happened = hin’ á wë· póoban

7. He is governor = awa tabúde wem

8. He was governor = awa tabúde wé’ai

9. In the middle = píenhlai ; píenhlad

10. Strong = K̇óomi

11. Weak = Wë· K̇óomi

12. Many times = húuya’a wim

13. Every where = Kíabad ; kíabaw

14. From here = yún tia

15. From there = yéd tia

16. This way = ya’i whéra

17. That way = wa’i whéra

18. Some more = wir’ai hia

19. Do you know that man = yéde súnide a pím

20. Do you know this man = yude súunide a pím
(a pím yude súunide ?)

TIWA

1. HINU KA CHIʾI HÁM - WHAT'S YOUR GRANDMOTHER'S NAME
2. HINU KA TEʾI HÁM - WHAT'S YOUR GRANDFATHER'S NAME
3. HINU KA HAʾI HÁM - WHAT'S YOUR FATHER'S NAME
4. HINU KA KEʾI HÁM - WHAT'S YOUR MOTHER'S NAME
5. HINU KA TUTU HÁM - WHAT'S YOUR OLDEST SISTER'S NAME (MAN OR WOMAN SPEAKING)
6. HINU KA KWEMU HÁM - WHAT'S YOUR YOUNGEST SISTER'S NAME (MAN SPEAKING)
7. HINU KA ṖECHU HÁM - WHAT'S YOUR YOUNGEST SISTER'S NAME (WOMAN SPEAKING)
8. HINU KA PÓI HÁM - WHAT'S YOUR FRIEND'S NAME
9. HINU KA MÉME HÁM - WHAT'S YOUR UNCLE'S NAME
10. HINU KA KÓʾO HÁM - WHAT'S YOUR AUNT'S NAME
11. HINU KA ṖÁI-WEʾI HÁM - WHAT'S YOUR YOUNGEST BROTHER'S NAME (MAN SPEAKING)
12. HINU HLIAWRÁDE HÁM - WHAT'S THE WOMAN'S NAME
13. HINU SÚUNIDE HÁM - WHAT'S THE MAN'S NAME
14. HINU Á̮WA HÁM - WHAT'S HIS/HER NAME
15. HINU UWÁDE HÁM - WHAT'S THE YOUNG MAN'S NAME
16. HINU ĊHANÍ̮DE HÁM - WHAT'S THE YOUNG LADY'S NAME
17. HINU UPÍU-ÚUDE HÁM - WHAT'S THE GIRL'S NAME
18. HINU TABÚDE HÁM - WHAT'S THE GOVERNOR'S NAME
19. KA HLÍAW HÁM - WHAT'S YOUR WIFE'S NAME
20. HINU KA SÚU WEʾI HÁM - WHAT'S YOUR HUSBAND'S NAME

HINU KA NAKITÚ WEʾI HÁM - WHAT'S YOUR COMMUNITY'S NAME
HINU KA MÉSTRU WEʾI HÁM
HINU KA PRINCIPAL WEʾI HÁM
HINU KA COACH WEʾI HÁM

SPANISH VOWELS
ENGLISH CONSONANTS

TIWA

1. HINU BE KEʾI HÁM - WHAT'S HIS MOTHER'S NAME
2. HINU BEʾU HÁM--WHAT'S HIS SON'S NAME
3. HINU AM ṖAI WEʾI HAM - WHAT'S HIS BROTHER'S NAME
4. HINU AM MÁTU WEʾI HÁM - WHAT'S HIS RELATIVE'S NAME
5. HINU BE HLÁ HÁM - WHAT'S HIS WIFE'S NAME
6. HINU AM PAPA (BE PAPA) WEʾI HÁM - WHAT'S HIS BROTHER'S NAME
7. HINU BE FIAẆ (BE FIU) HÁM - WHAT'S HIS DAUGHTER'S NAME
8. HINU BE CHUNʾU HÁM - WHAT'S HIS NEPHEW'S NAME
9. HINU BE HAʾI HÁM - WHAT'S HIS FATHER'S NAME
10. HINU A ṖÉCHU HÁM - WHAT'S HER SISTER'S NAME
11. HINU AM TUTU HÁM (BE TUTU WEʾI) HAM - WHAT'S HIS SISTER'S NAME
12. HINU BE KÚRKE HÁM - WHAT'S HIS STEPMOTHER'S NAME
13. HINU BE KE ṪÁR HÁM - WHAT'S HIS MOTHER-IN-LAW'S NAME
14. HINU BE SU WEʾI HÁM - WHAT'S HER HUSBAND'S NAME
15. HINU AM PÓI WEʾI HAM - WHAT'S HIS FRIEND'S NAME
16. HINU AM HAʾAKE WEʾIN HAM - WHAT ARE HIS PARENT'S NAME
17. HINU AM MESTRU WEʾI HAM - WHAT'S HIS TEACHER'S NAME
18. HINU AM COACH WEʾI HAM - WHAT'S HIS COACH'S NAME
19. HINU AM PRINCIPAL WEʾI HAM - WHAT'S HIS PRINCIPAL'S NAME
20. HINU BE CHIʾI HAM - WHAT'S HIS/HER GRANDMOTHER'S NAME

BE CHIʾI LUCRECIA HAMÚM - HIS/HER GRANDMOTHER'S NAME IS LUCRECIA

SPANISH VOWELS
ENGLISH CONSONANTS

TIWA

1. WIM'Á TE SÚUN MÚBAN = I SAW A MAN
2. WIM'Á TE HLÍAWRA MÚBAN = I SAW A LADY
3. WIM'Á TE HLÚHLI MÚBAN = I SAW AN OLD MAN
4. WIM'Á TE HLÍU'U MÚBAN = I SAW AN OLD LADY
5. WIM'Á TE U'U MÚBAN = I SAW A BABY
6. WIM'Á TE UPḬ́U'U MÚBAN = I SAW A LITTLE GIRL
7. WIM'Á TE ÚWA MÚBAN = I SAW A YOUNG MAN
8. WIM'Á TE ÚWA'U MUWË = I SAW A LITTLE BOY
9. WIM'Á TE ĊHAN MUWË = I SEE A YOUNG LADY
10. WIM'Á TE WHÍEN MUWË = I SEE A DOG
11. WIM'Á TE MÚSA MUWË = I SEE A CAT
12. WIM'Á TE SHÚCHU MUWË = I SEE A BIRD
13. WIM'Á TE SHÍCHU MUWË = I SEE A MOUSE
14. WIM'Á TE MERIKÁNA MUWË = I SEE AN AMERICAN
15. WIM'Á TE KAN MÚWË = I SEE A HORSE
16. WIM'Á TE TÚWHE MUWË = I SEE A COYOTE
17. WIM'Á TE SHÍU'U MUWË = I SEE AN EAGLE
18. WIM'Á TE NATHÚ MUWË = I SEE A HOUSE
19. WIM'Á TE DÍRU MUWË = I SEE A CHICKEN
20. WIM'Á TE GÁYU MUWË = I SEE A ROOSTER

NATIVE AMERICAN SIGN LANGUAGE

Goal: To understand how tribes shared ideas and worked together to reach common goals.

Objectives:

1. Students will share simple ideas with others without verbal skills.
2. Students will sign the first paragraph of the 23rd Psalm.

Concept: We are part of a much larger group as we search for understanding of ourselves and our environment.

Grade Level: K-8

Subject: Language Arts

Cultural Presentation:

Present the version of the first portion the 23rd Psalm to the class.

> Great Spirit my chief I know no want. Great Spirit makes me sleep among color green prairie, Great Spirit lead me near quiet water, Great Spirit brings many times my spirit, Great Spirit brings me to trails good Great Spirit name. I walk across land death. I know no bad when you with me; your bow arrow they help me.

Activities:

1. Half the class will be given a sentence written on a card. The card will be placed on the "speaker's desk so other students will not be able to read the sentence. Each "speaker" will be directed to "tell" the other students the sentence without spoken language.

2. Demonstrate some of the sign language in the text. Give students new sentence cards that include the signs they have just learned.

3. Ask the class if they have ever used sign language before. Have they ever given directions to anyone? Have they ever said yes or no without words? What do they do when they say and show they have pain?

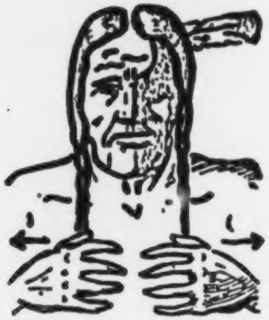
4. Allow small groups of students to use their new skills. Ask them to show their families what they have learned in class.

5. Students will write sentences that can be expressed in sign language. In small groups, have each student sign a sentence to the group.

Resources:

Hofsinde, Robert. Indian Sign Language. William Morrow & Co., New York, 1956.

Developed by: Remy Ordoyne, Title VII Curriculum Specialist; also, K. Judy Pope, Chitimacha Day School, Box 661, Charenton, Louisiana 70523.



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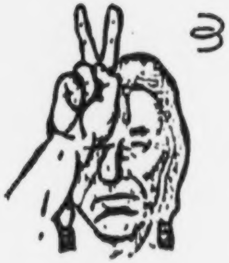

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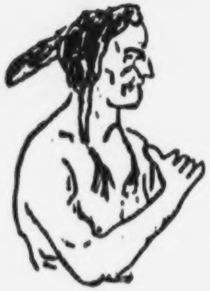

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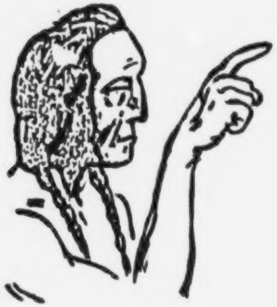

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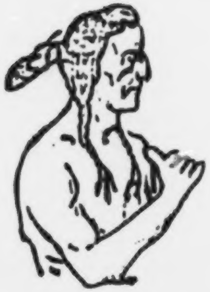

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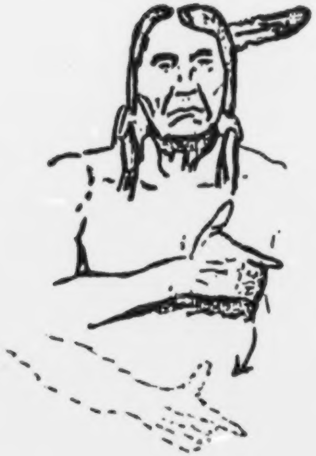

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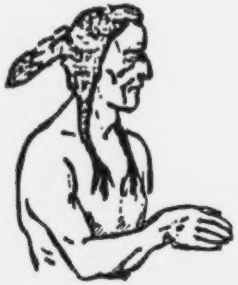

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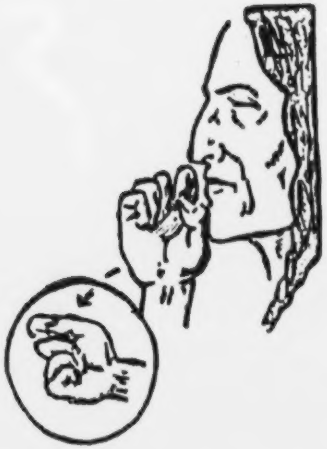

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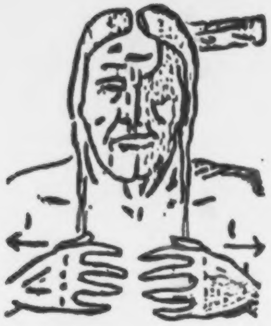

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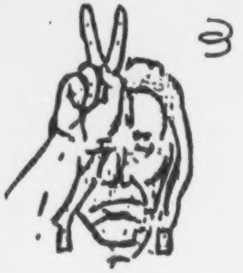
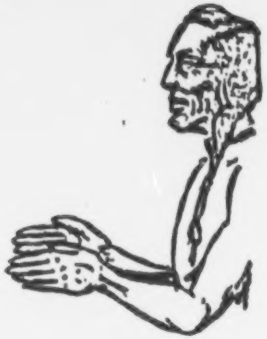
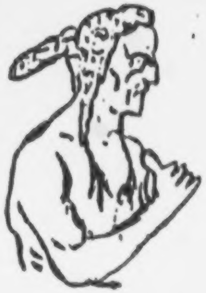


Spirit



makes



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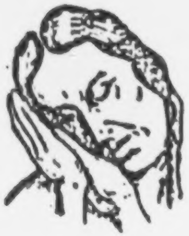
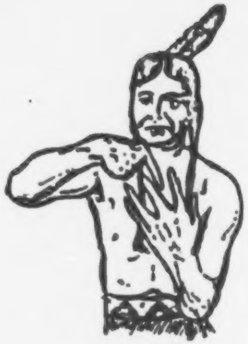
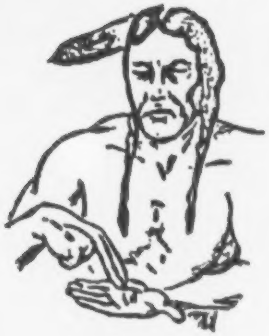


sleep



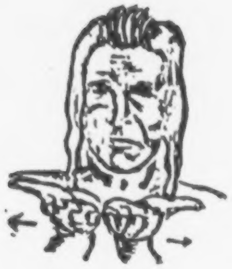
among



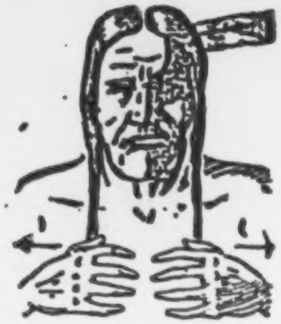
color

(point to
green
object)

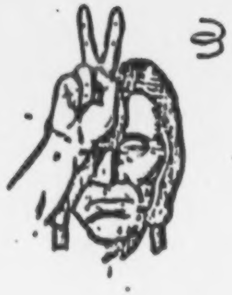
green



prairie



Great



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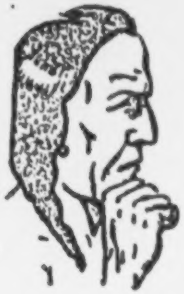
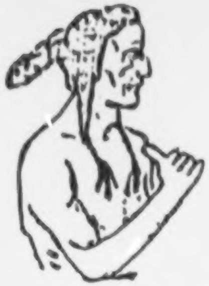


lead



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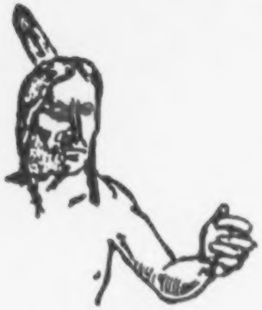
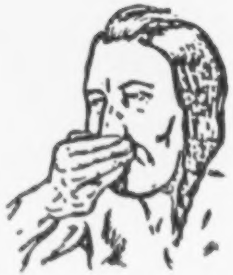


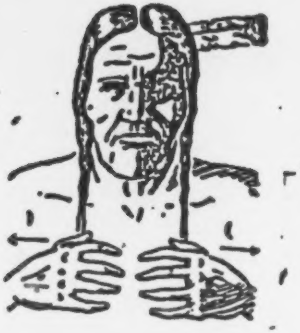
near

(place tips of fingers against lips)

silent



water



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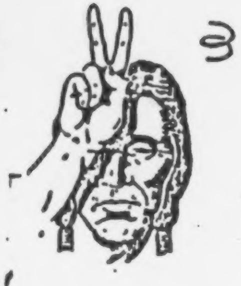
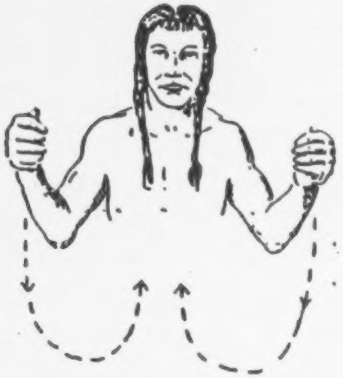


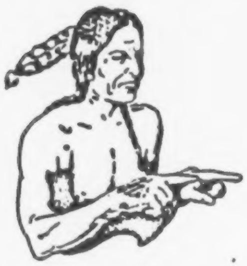
Spirit

(right index finger point outward then back towards self)

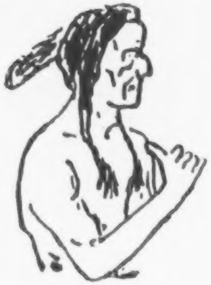
brings



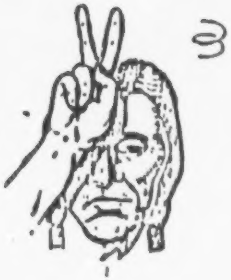
many



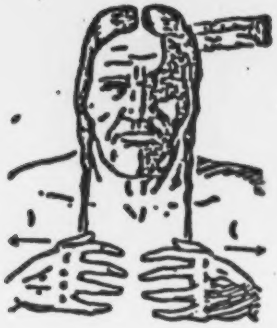
times



my



spirit



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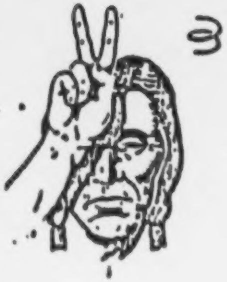
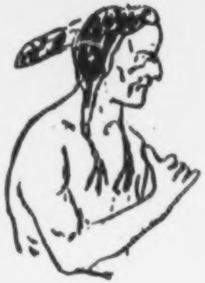


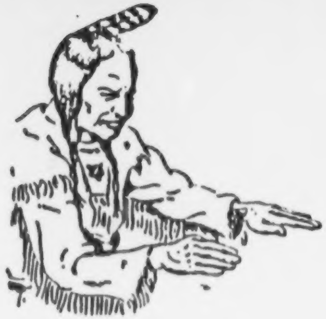
Spirit

(right index
finger points
outward then
toward self)

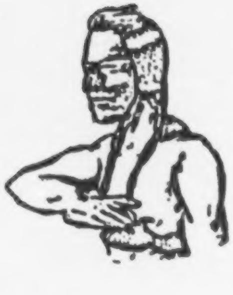
brings



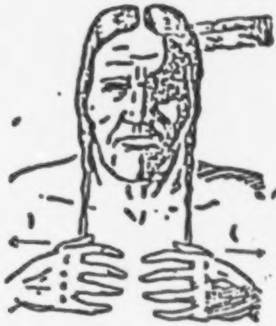
me



(to) trails



good



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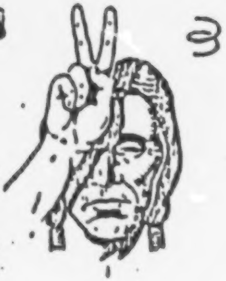

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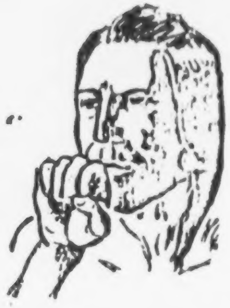
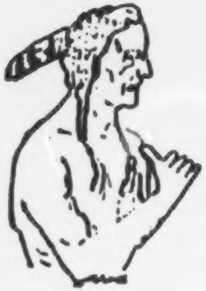
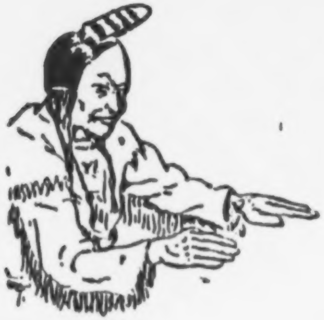


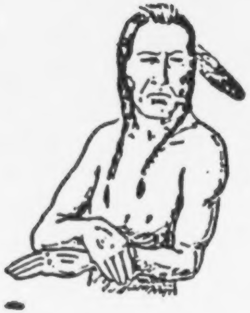
name



I



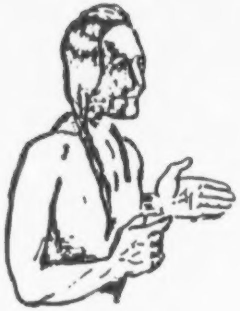
walk



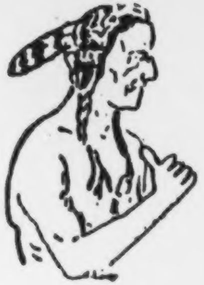
across

(Lower both hands, palms
down, toward ground, then
spread them apart horizontally)

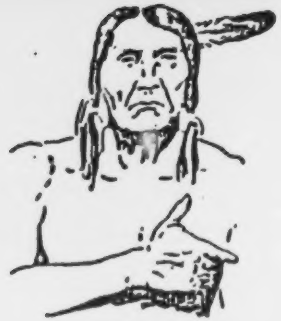
land



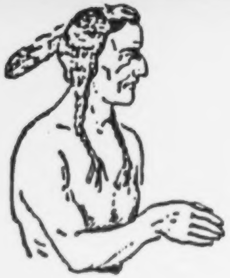
death



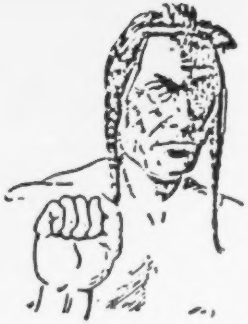
I



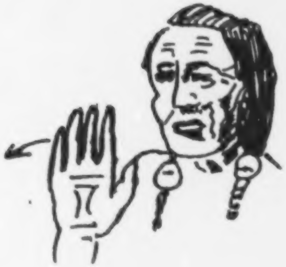
know



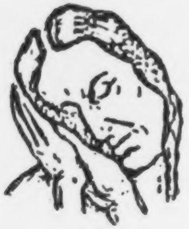
no



bad

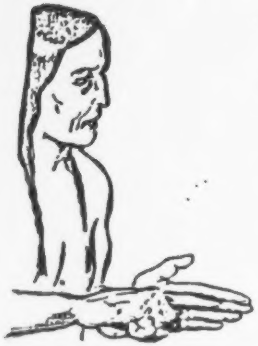


when

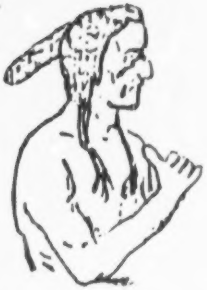


(point thumb upward)

you



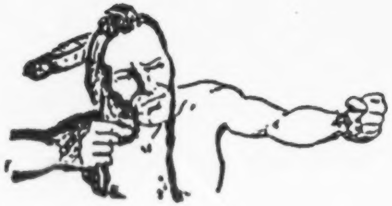
with



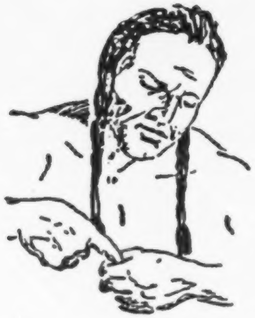
me

(Point thumb upward)

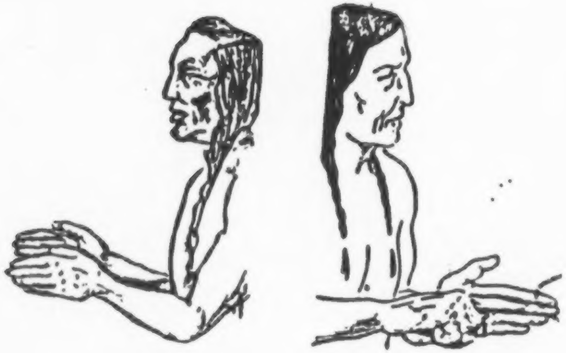
your



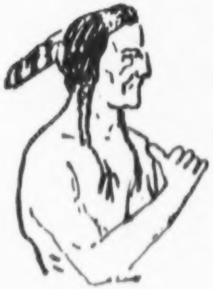
bow



arrow



help



me

CARRIER VOCABULARY

Goal: To increase the vocabulary of the student.

Objectives:

1. Students will be able to pronounce the following words and know their meanings:

   Deela - Little name made by elders for child long ago
   Denezah - wise man
   Bathelats-Potlatch - ceremony
   Nawass - Indian ice cream
   Beh - smoked salmon
   Nawass - soapberries
   Bannock - fried bread

2. Students will be able to express the Indian meanings for the following words:

   long house
   elder
   clan
   talking stick
   canoe

Concept: Carrier language is rich and valuable, not only to the Carrier community, but as part of our multicultural society.

Grade Level: 1

Subject: Language Arts

Cultural Presentation:

Read Cheryl's Potlatch for learning Carrier vocabulary and reading practice. (Make a BIG BOOK for shared reading with simpler vocabulary and repeated patterns.)

Activities:

1. Invite a Carrier parent to teach the class the proper pronunciation of the Carrier words.
2. Make a shape booklet. (Long house, canoe etc.) Have children print the Carrier words and illustrate.
3. Make picture Cards illustrating Carrier words to use for visual aids and vocabulary drill.
4. Discuss the meaning of each Carrier word. Have students use each Carrier word orally in a sentence.
5. Play a variation of the game 7up. Have seven students stand at the front of the class with seven Carrier words. The rest of the class will put down their heads and close their eyes. The seven children will place the cards

on seven desks. Students at the front say, "Heads up, Seven up". The seven children with the cards stand up. If they can pronounce or give the meaning of the word (or both), they exchange places with a student at the front. The game continues until everyone has a turn.

6. Have the students find out who the Denezah are in their bands. Make a bulletin board of pictures and names.

Resources:

Cheryl's Potlatch, Sheila Thompson, Box 491, Elk Point, Alberta TOA 1AO

Susie Tress, Native Counselor, Box 2000, School District #55, Burns Lake, B.C. VOJ 1EO

Don Holdaway, Foundation of Literacy, New York: Ashton Scholastic 1979

Dorothy Patrick, Language Coordinator, Lake Babine Band, Box 879, Burns Lake, B.C. VOJ 1EO

Developed by: Kae Charlie and Pat Gooding,Box 1059. Muriel Maued Primary School, Burns Lake, B. C. VOJ 1EO.

PASSAMAQUODDY LANGUAGE

Goal: To teach students the Passamaquoddy alphabet.

Objectives:

1. Students will be able to say the Passamaquoddy alaphbet.
2. Students will be able to distinguish the Passamaquoddy alphabet from the English alphabet.

Concept: It is important for us to know how to speak the Passamaquoddy language in order for it to survive.

Grade Level: 2-3

Cultural Presentation:

Until recently, the Passamaquoddy language has always been an oral language. The fear of its becoming extinct prompted some tribal members to develop a writing system, with the help of a linguist.

With the development of the writing system, the Passamaquoddy Bilingual, Bicultural Program has published over 75 books in the language for use in schools. With the creation of this system, chances of preserving the language are better. Learning the language begins with learning the alphabet.

Activities:

1. Have the class repeat the alphabet three or four times during each class.
2. Have students name animals beginning with the letters a,c,e, etc., using flash cards.
3. Hand out pictures of animals (for each letter of the alphabet) for students to color.
4. Have students make finger puppets of animals to go with the letters.
5. Have students do a relay of the alphabet in and out of sequence.
6. Have students name animals that begin with the letters a,c,e, etc.

Resources:

Bi-lingual Program, Pleasant Point, Perry, Maine 04667

Joseph A. Nicholas, Bi-Lingual Director, Pleasant Point, Perry, Maine 04667

David Francis, Language Coordinator, Pleasant Point, Perry, Maine 04667

Developed by: Margaret Dana, Bilingual teacher, Beatrice Rafferty School, Pleasant Point, Perry, Maine 04667, (207) 853-6085.

PERSONAL IDENTIFICATION: WHAT IS YOUR INDIAN NAME?

Goal: To understand the importance of having an Indian name.

Objective:

1. Students will be able to identify their Indian names.
2. Students will be able to describe how Indian names were given long ago and how they are given today.
3. Students will learn the meanings of their classmates' Indian names.

Concept: It is important to know your Indian name.

Grade Level: 2 to 4

Cultural Presentation:

Long ago, the Mohawks had a Namekeeper who kept a record of Indian names. In the Mohawk tradition, it is the woman's role to give a child his/her Indian name. Names were given to male babies during the mid-winter ceremonies in January, while female babies received their names during the Strawberry Festival in July.

This is still practiced in the Longhouse today, but often the name given to a child today is inherited from a relative and describes the day, month, season or event on the day the child was born.

This is what motivated me to make sure to teach this to my Mohawk students.

I am a mother of four children: two girls and two boys, both girls are older than the boys.

In the summer of 1972, a friend of mine from California was home for a visit. We decided to take our kids to visit the Indian village across the river. The little village was set up so arts and crafts people could display and sell their crafts to tourists and visitors who visit our Reserve. There were also people dressed in Native dress and men performing Native dances. My oldest son, Brian, who was five years old, was fascinated by what he saw. As we were driving away, he kept looking back. Finally, he turned to me and said, "Boy, Ma, I sure wish I was Indian." My reply was, "But, Brian, you are Indian." I'll never forget what he said to me next. He said, "No I'm not. I don't have an Indian name like my sisters. Kateri and Sesi." That was the day I explained to my son that he did have an Indian name, Towisonte, but we didn't use his Indian name because his English name was shorter and easier to say.

I realized that without meaning to I was depriving my son of his Indian name. He did not consider himself an Indian because we did not use his Indian name. Today, I tell my students how I found my little lost Indian.

Materials Needed

Information sheet with Mohawk names for men and women with the English meaning of the names. Assorted colors of pre-cut, banner-shaped felt material, lined sheets and stencils.

Activities:

1. Explain how names were given long ago and how they are given today. Direct students to the name information sheet. Read through the list with them. Discuss how they received their names. Record each name on the chalkboard. For students who do not have an Indian name, ask what name they would like to have from the list of names on the Name Informaton Sheet.

2. Distribute banner-shaped pieces of felt. Have students use the letter stencils to trace the letters of their names on the banner. When banners are finished, save them for future use.

3. Encourage students to practice writing their names on the lined sheets and to list at least 10 names of students in the class.

4. A language game that provides an opportunity to practice saying their Indian names is the "7-up" or "Thumbs Up" game.

   Directions: Choose seven students and have them go to the front of the class. Direct the remaining students to put their heads down with eyes closed and their thumbs up. Have the seven students pick one student each by pressing the other students' thumb down and then returning to the front of the class. Instruct the students who were picked to stand up and guess who picked them by saying their Indian names. If the guess is correct, that student then exchanges places with the student who picked him/her. This activity can also be used to evaluate the students' performance.

Developed by: Rebecca White, Mohawk Language Teacher, Salmon River Central School, Fort Covington, N.Y. 12937.

MOHAWK INDIAN NAMES

FOR WOMEN

Katsitsienhawi	She is carrying flowers
Katsitsiaienne	She has brought the flowers
Katsitsiaroroks	She is gathering the flowers
Katsitsiontha	She is putting the flowers on
Katsitsiaronnion	It has flowers printed on it
Karihwiiostha	She makes affairs good
Kariwaiens	She lays the affairs down
Kawennase	She is the new word
Kawisiiostha	She makes the ice nice
Kahnekenhawi	She is carrying the water
Kanietenhawi	She is carrying the snow
Kahentawaks	She shakes the grass
Kawennenhawe	She has the word
Kasennenhawi	She is carrying the name
Kasennenhawe	She is holding the name
Kawennanoron	Precious words
Kahentonni	She is making the grass (green)
Karonienhawi	She is carrying the sky
Kanenhstenhawi	She is carrying the corn
Kasennaienhne	She has brought the name
Kahentanoron	Expensive grass/Precious grass
Wahiaronkwas	She is wiping the fruit
Wahiakwas	She is picking the fruit
Wahientha	She makes the fruit fall
Wahienhawi	She is carrying the fruit

Wahianoron	Expensive fruit/Precious fruit
Kawennihson	The name is shaking
Karonhiakohe	She is coming to get the sky

MOHAWK INDIAN NAMES

FOR MEN

Kanera'taken:ra	Light colored leaf
Kanerahtonkie	The leaf is flying by
Kaneratiio	Nice leaf
Kanerahtakeron	There are leaves on the ground
Kahonwase	New canoe (boat)
Kahonwaken:ra	Light colored canoe (boat)
Tekahonwen:sere	Two canoes (side by side)
Tekahonwake	Two canoes
Karonhiaktha	Near the sky
Karoniate	Standing sky
Karonhiahere	The sky is on the top.
Karonhiakeron	All over the sky
Teionietathe	Bright snow
Wenhnisriio	Nice day
Iaontanawen	Mild (damp) day
Wenhnitiio	Nice mouth
Taithorakie	The cost is coming
Ohserase	New year
Kanonhsase	New house
Kanatase	New village
Skahionhati	On the other side of the creek
Kahiio	Nice forest

Kaheroton	Standing Bush
Tsiowirati	Tough child
Skahontiio	A nice lawn (grass)
Kanietakeron	The snow is all over the ground
Kanatakta	Near the village (town)
Kahionhakron	There are creeks here and there.

MOHAWK NAMES FOR WOMEN FROM ENGLISH NAMES

Anen	Ann
Akat	Agnes
Arisawe	Elizabeth
Arena	Helen
Kateri	Catherine
Konwakeri	Margaret
Onwari	Mary
Sesi	Cecilia
Sosan	Susan
Teres	Theresa
Warisa	Mary Jane
Wanikh	Minnie
Wariianen	Marion

MOHAWK NAMES FOR MEN FROM ENGLISH NAMES

Sose	Joseph
Sawatis	John
Saro	Charlie
Kier	Peter
Kor	Paul

Sak	Jake
Sakhsari	Frank
Roren	Lawrence
Rowi	Louie
Atonwa	Tom
Tawit	David
Wishe	Michael, Mitchell
Athre	Andrew

HOMEWORK ASSIGNMENT: Ask your friends and classmates for their Indian names and list them on this sheet. List at least 10 names.

CHEROKEE LANGUAGE LESSON TWO

Goal: To provide an understanding and appreciation for the written Cherokee language.

Objective:

1. Students will learn the structure of the language through the Cherokee syllabary.
2. Students will be able to find the Cherokee character on the syllabary from hearing the sound.
3. Students will learn to write some words in Cherokee.

Concept: It is important to know the written word and be familiar with the Cherokee syllabary.

Grade Level: 4-8

Subject: Cherokee Language

Cultural Presentation:

(See handouts for individual lessons).

Activities:

1. Hand out the Cherokee alphabet. Pronounce the syllabary with the class.
2. Say a sound and have the students write the Cherokee character for the sound.
3. Hand out lesson I, have students greet each other in Cherokee and use the everyday expression.
4. Handout lesson II. Show pictures of food and have students identify saying each one in Cherokee.
5. Handout lesson III. Point out colors and have students say the colors in Cherokee.

Resources:

Set of three cassette tapes containing vocabulary, sentences, phrases, learning to read and write the language by Prentice Robinson

A workbook on beginning Cherokee with tape by Prentice Robinson

Beginning Cherokee, Holmes and Smith

Video-Heartland Series-A collection of 6-8 minute pieces on Cherokee basketry, Sequoyah and early Cherokee culture.

Developed by: Prentice Robinson, Cherokee Heritage Center, Tahlequah, OK 74465.

Cherokee Alphabet.

Ꭰ a	Ꭱ e	Ꭲ i	Ꭳ o	Ꭴ u	Ꭵ v
Ꭶ ga Ꭷ ka	Ꭸ ge	Ꭹ gi	Ꭺ go	Ꭻ gu	Ꭼ gv
Ꭽ ha	Ꭾ he	Ꭿ hi	Ꮀ ho	Ꮁ hu	Ꮂ hv
Ꮃ la	Ꮄ le	Ꮅ li	Ꮆ lo	Ꮇ lu	Ꮈ lv
Ꮉ ma	Ꮊ me	Ꮋ mi	Ꮌ mo	Ꮍ mu	
Ꮎ na Ꮏ hna Ꮐ nah	Ꮑ ne	Ꮒ ni	Ꮓ no	Ꮔ nu	Ꮕ nv
Ꮖ qua	Ꮗ que	Ꮘ qui	Ꮙ quo	Ꮚ quu	Ꮛ quv.
Ꮜ sa Ꮝ s	Ꮞ se	Ꮟ si	Ꮠ so	Ꮡ su	Ꮢ sv
Ꮣ da Ꮤ ta	Ꮥ de Ꮦ te	Ꮧ di Ꮨ ti	Ꮩ do	Ꮪ du	Ꮫ dv
Ꮬ dla Ꮭ tla	Ꮮ tle	Ꮯ tli	Ꮰ tlo	Ꮱ tlu	Ꮲ tlv
Ꮳ tsa	Ꮴ tse	Ꮵ tsi	Ꮶ tso	Ꮷ tsu	Ꮸ tsv
Ꮹ wa	Ꮺ we	Ꮻ wi	Ꮼ wo	Ꮽ wu	Ꮾ wv
Ꮿ ya	Ᏸ ye	Ᏹ yi	Ᏺ yo	Ᏻ yu	Ᏼ yv

Sounds Represented by Vowels

a, as a in father, or short as a in rival
e, as a in hate, or short as e in met
i, as i in pique, or short as i in pit
o, as o in note, approaching aw in law
u, as oo in fool, or short as u in pull
v, as u in but, nasalized

Consonant Sounds

g nearly as in English, but approaching to k. d nearly as in English but approaching to t. h k l m n q s t w y as in English. Syllables beginning with g except Ꭶ (ga) have sometimes the power of k. Ꭺ (go), Ꮪ (du), Ꮫ (dv) are sometimes sounded to, tu, tv and syllables written with tl except Ꮭ (tla) sometimes vary to dl.

Lesson I

Greeting and useful expressions

English	Cherokee phonetic	English phonetic
Hello	o si yo	o se yo
Are you well?	do hi tsu	toe he ju
I'm well	do hi quu	toe he qku
and you?	ni hi na hv	ne he na hv
Thank you	wa do	wa do
Yes	v v	uh uh
No	tla	cla
Until we meet again	do na da go hv i	do na da go hv e

Lesson II

Vocabulary food

English	Cherokee phonetic	English phonetic
Meat	ha wi ya	ha we ya
Beef	wa ka ha wi ya	wa ka ha we ya
Bacon	ha wi ya u k a yo sv	ha we ya oo ka yo suh
Potatoes	nu na	new na
Bread	ga du	ga du
Butter	go tlv nv	go clv nv
Beans	do ya	to ya
Gravy	a su s ti	a su s ti

Lesson III

Colors

English	Cherokee phonetic	English phonetic
Black	gv ni ge i	guh ne ga i
Blue	sa go ni ge	sa go ne ge
Brown	u wo di ge	oo wo de ge
Gray	u s go lv sa go ni ge	oo s go lv sa go ne ge
Green	i tse i yu s di	k je e yu s de
Orange	a da lo ni ge	a da lo ne ge
Pink	gi ga ge i yu s di	ge ga ga e yu s de
Purple	gi ga ge s di	ge ga ge s de
Red	gi ga ge	ge ga ge
White	u ne gv	oo na gv
Yellow	da lo ni ge	da lo ne ge

AMERICAN INDIAN SCIENCE

MOHAWK CALENDAR MONTHS

Goal: To learn the months in Mohawk language, nature signature and traditional activities.

Objectives:

1. Students will recite the months in Mohawk.
2. Students will learn about their heritage.
3. Students will learn about the cycles of the year.
4. Students learn about seasonal Mohawk activities.

Concept: Traditional Mohawk activities are associated ith the months of the year.

Grade Level: 3

Subject: Science

Cultural Presentation:

January in Mohawk is Tsiothokrko:wa. It is hunting time and the coldest time of the year.

February is Enniska. The year begins again. Children and mothers enjoy playing games. A game called Peach Stone is played.

March is Ennisko:wa. The first signs of life come in March and the sap flows from the maple trees.

April is Onerahtohkha. It is the time for rain and the budding of trees. The Thunder Dance takes place in April.

May is Onerahtohko:wa. Buds on the trees turn into leaves and the blessing of seeds takes place before planting.

June is Ohiari:ha. Wild strawberries, the first fruit, ripens. Thanksgiving is celebrated for the strawberries.

July is Ohiarihko:wa. All the berries are ripe. Summer games likesuch as field lacrosse are played.

August is Seskiha. Food is preserved for the winter. It is a special time when the turtle rattle is used for dancing at a major event.

Seskehko:wa is September. Food preservation is carried out. Grandmothers entertain children with stories and lessons.

Kentenha is October. Hard times are approaching. The last of harvest takes place. Staples like as corn, beans and squash are dried and stored.

November is Kentenhko:wa. It is the poorest time of year. The earth is dormant and frozen. The snow snake game is played.

Tsiothohrha is December. It is cold. Ice fishing and story telling take place in December.

Activities:

1. Have students review and recite the names of the months in Mohawk.
2. Have students express and share their seasonal activities.
3. Have students discuss their involvement in the cultural ceremonies taking place during thanksgiving times.
4. Give handouts 1-12 to the class and have the student color the sheets. Then review and recite the names of the months again.

Resources:

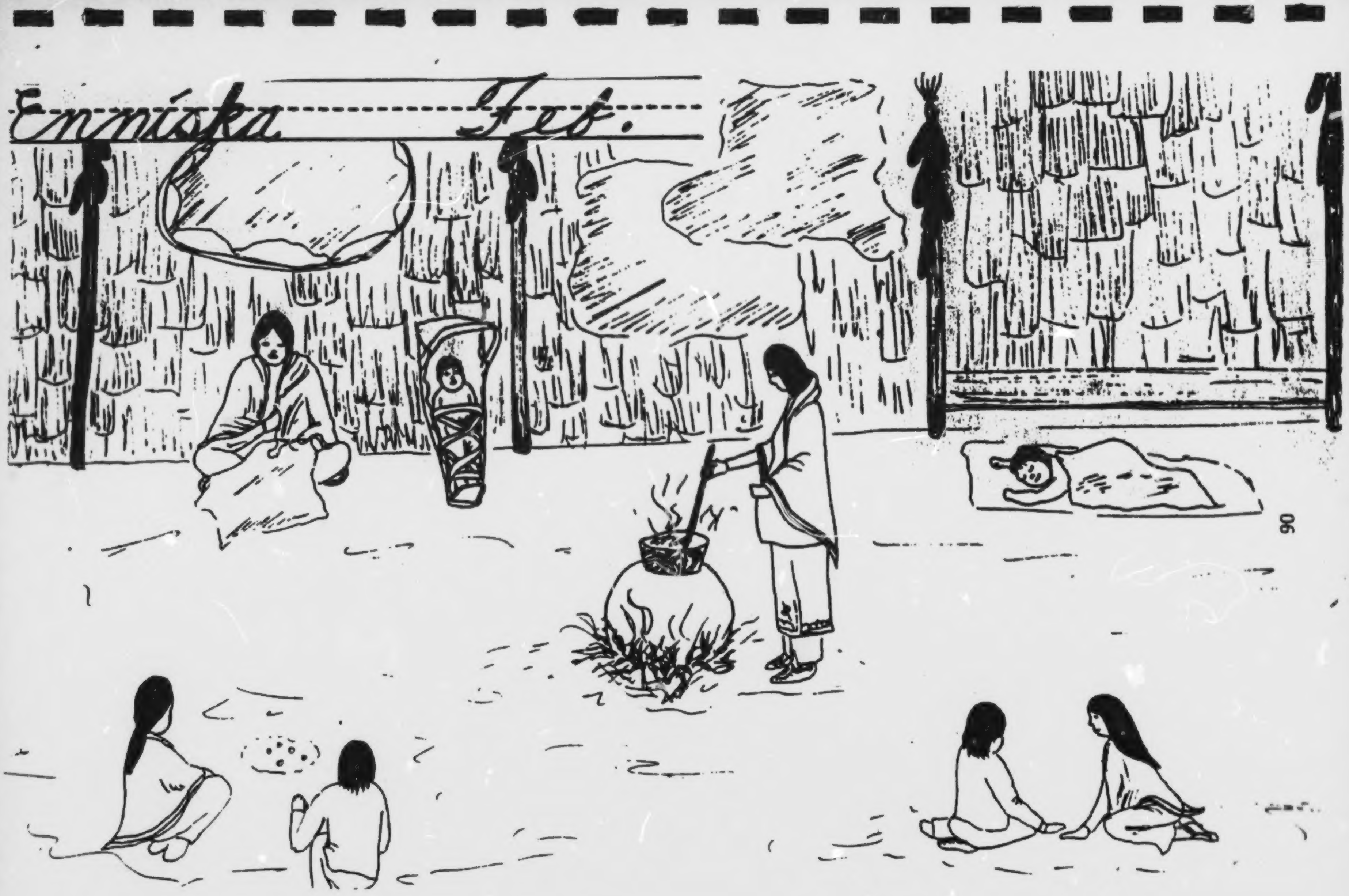
The *Mohawk Calendar*, designed and written by the teachers of Kahnawaki and directed by Sr. Dorothy Lazore.

In Depth Spiritual Year For Advanced Level Of Application, Tom Porter, Rooseveltown, New York 13683.

Developed by: Jean Herne, Mohawk Land and Culture teacher, Mohawk School, Hogansburg, New York 13655.

Tsiothohrhkó:wa Jan.

101 102


Enmíska Feb.

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Enniskó:wa March

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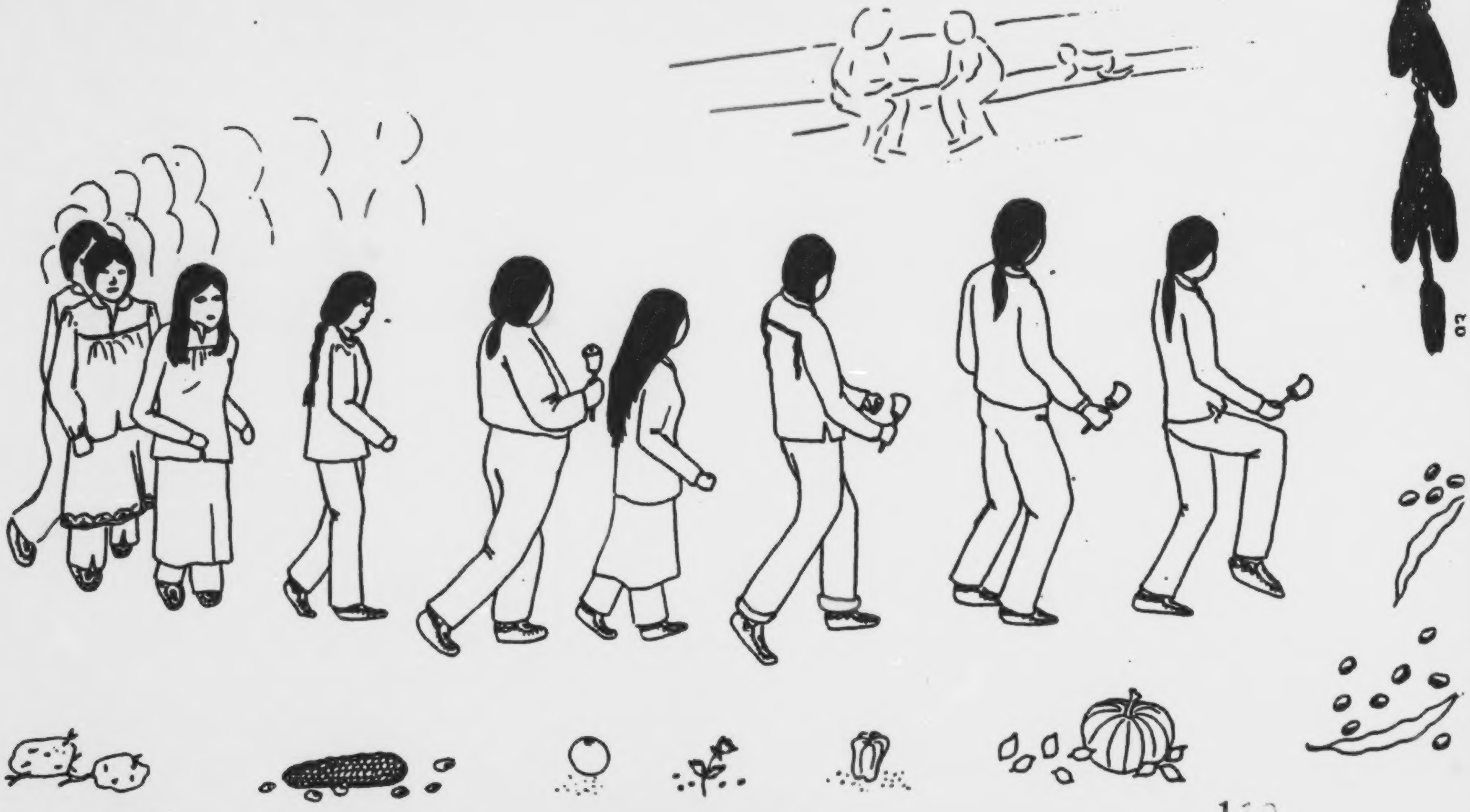
Onerahtóhkha April

Onenahtohkó:wa May



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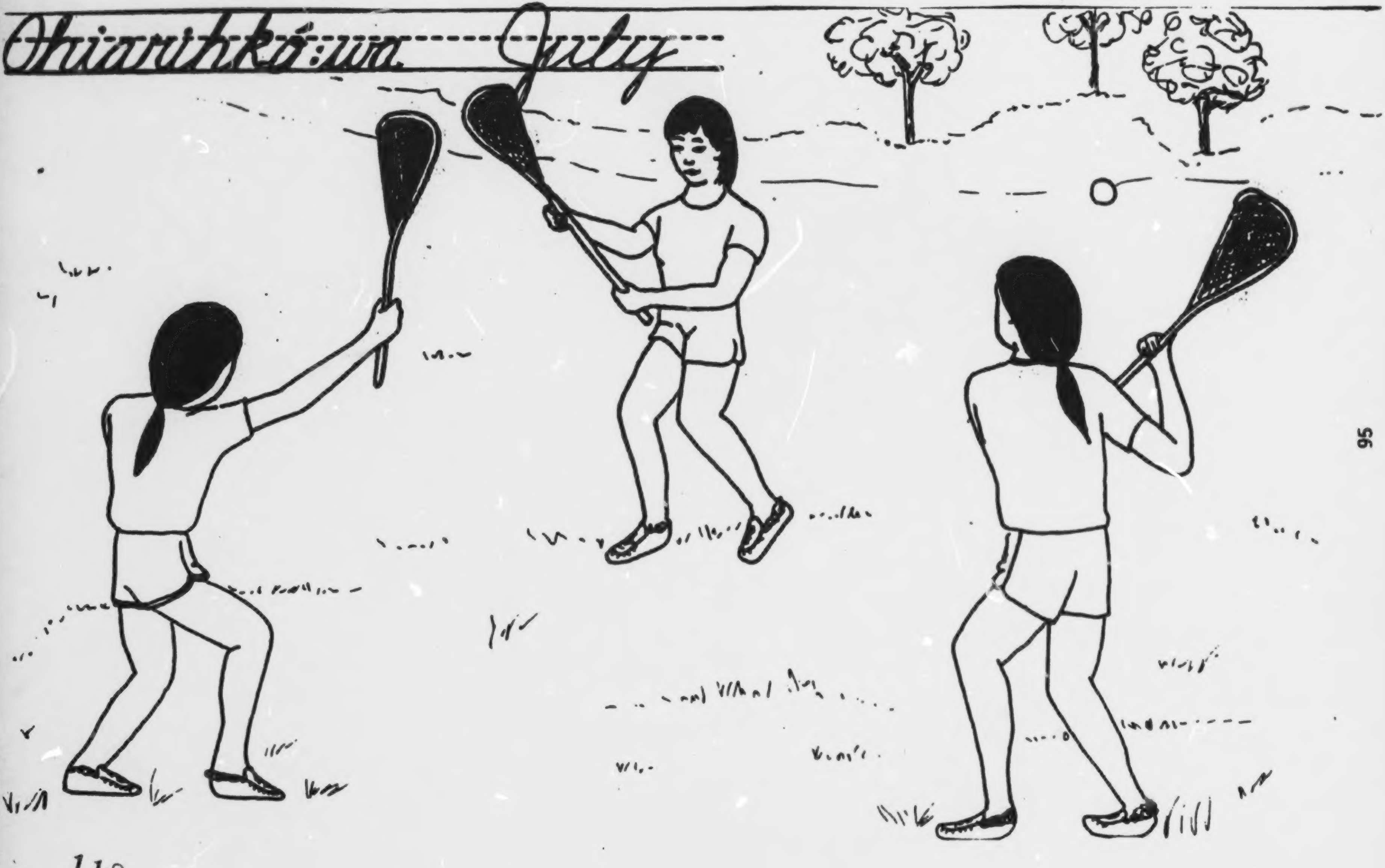
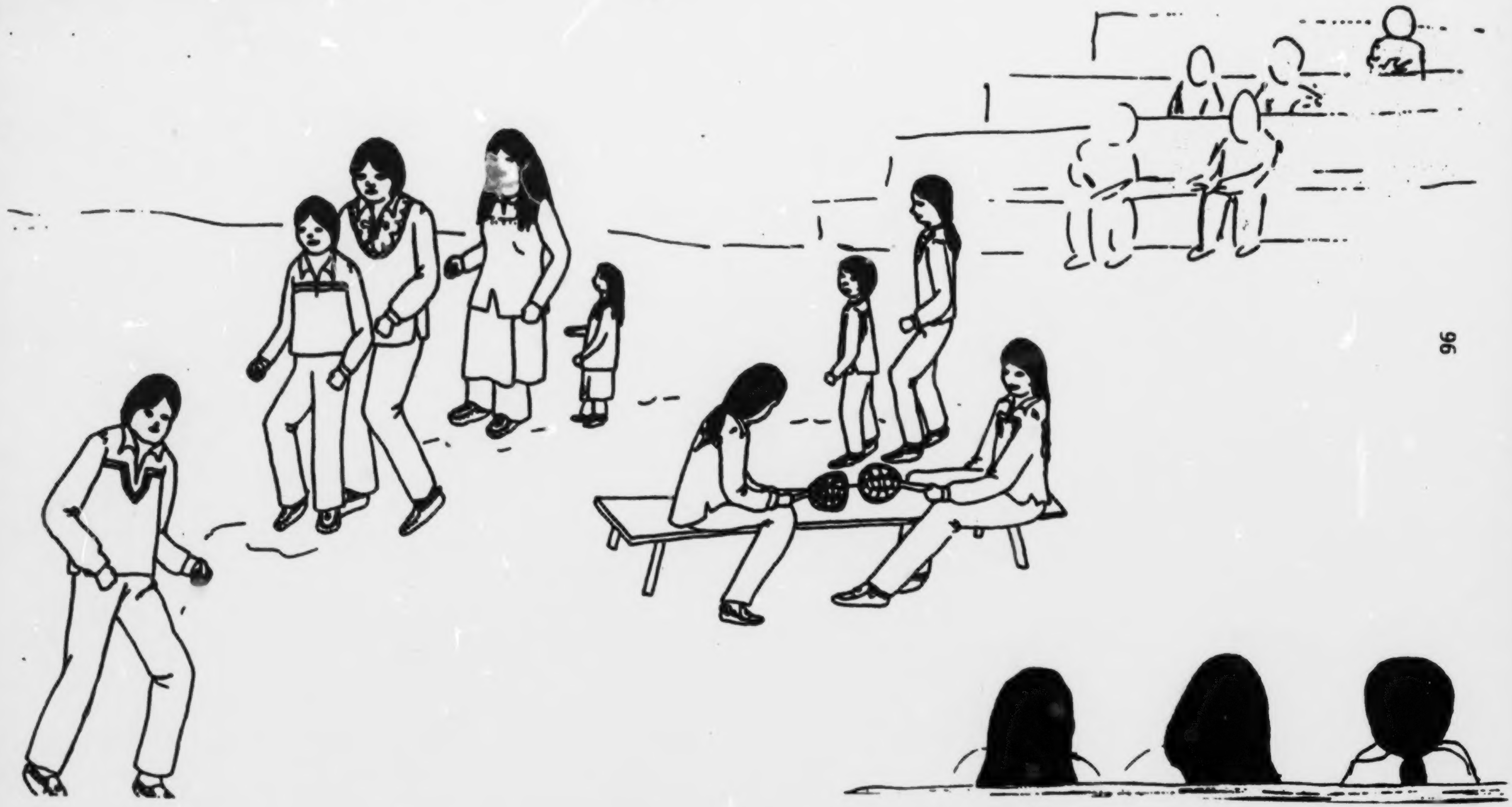
Ohiarí:ha June

Ohiarihkó:wa July



Seskéha August



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Seskehkó:wa Sept.

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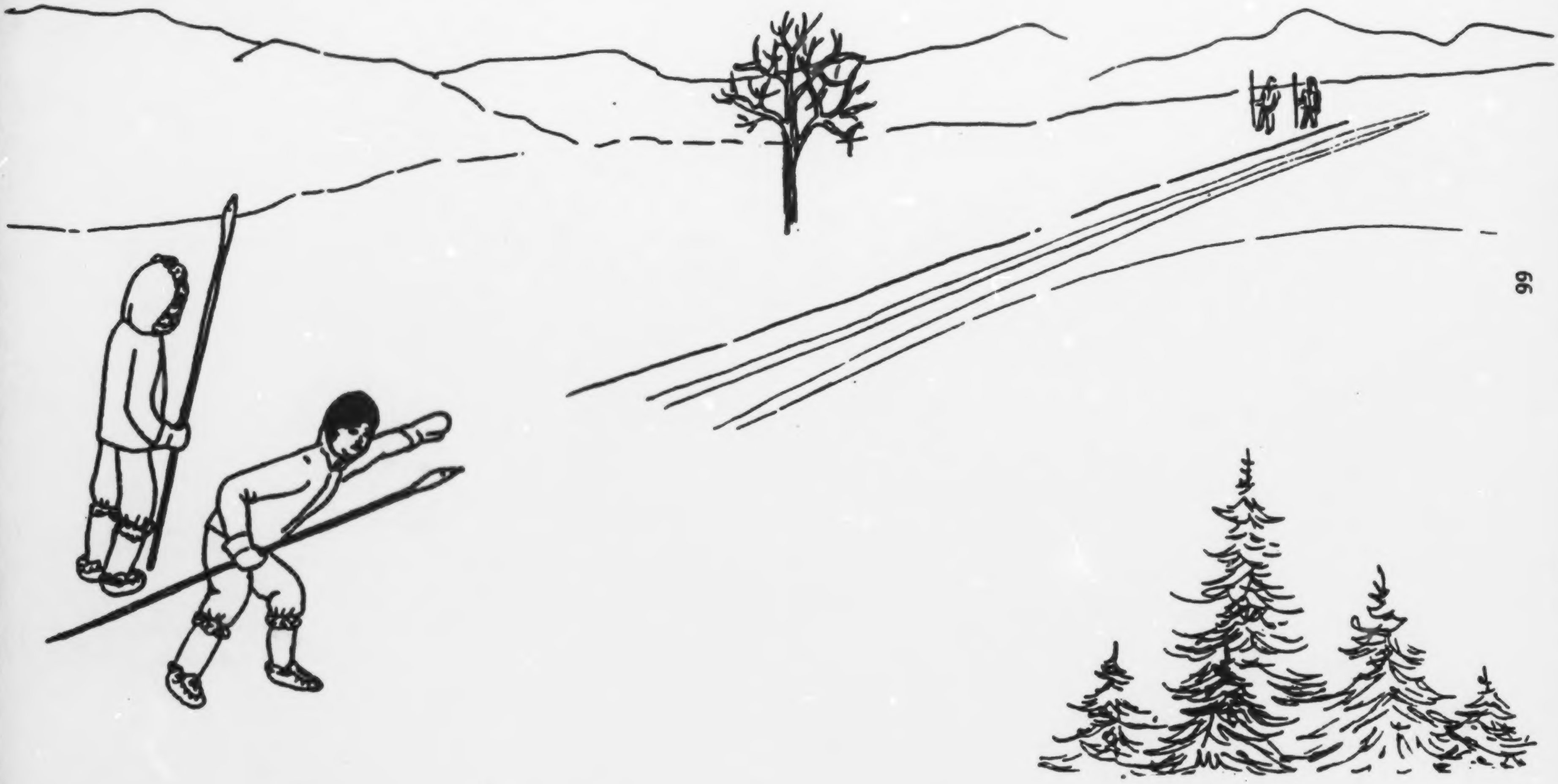
Kentímha ---------- October

Kentenhkó:wa Nov.



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Tsiothóhrha Dec.

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TRIBAL CALENDARS

Goal: To provide students with an understanding of American Indian calendars, the seasons, and a cultural comparison of two tribal calendars.

Objectives:

1. Students will draw the Miami Tribal calendar, using it as a base.
2. Students will compare it to the Winnebago calendar.
3. Students will describe similarities and differences between the two calendars.

Concept: Indian calendars differed according to the nomadic nature of the tribes.

Grade Level: 7-8

Subject: Science

Cultural Presentation:

Invite an elder of the Winnebago Tribe to draw and explain the Winnebago calendar, to provide historical and cultural background for the students.

Activities:

Note to Teacher: Draw the Miami calendar (Handout A) and explain the related myths and seasons.

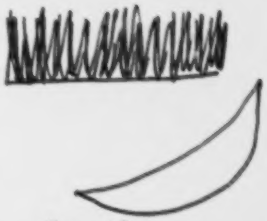
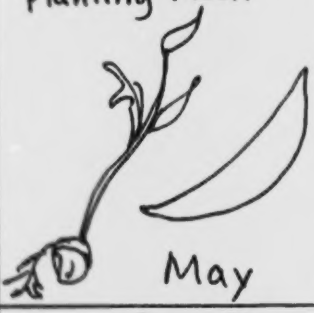
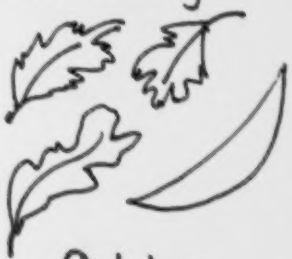
1. Have the students take home the information on the Winnebago calendar and ask their relatives for more details. Have them bring to class any differences found.
2. Have students draw their own Miami and Winnebago calendars.
3. Have students note and discus the differences in the two calendars.
4. Have the student visit the Nebraska Indian College to do research on the differences and similarities between the two calendars.
5. Have students present to another class the information gathered on the two calendars.

Resources:

Nebraska Indian Community College
Winnebago tribal members
Winnebago Public School Library
Lamb and Shulz, Indian Lore, 1967

Developed by: Tom White, Box KK, Winnebago, Nebraska 68071.

MIAMI INDIAN CALENDAR

Snow Moon January	Hunger Moon February	Bird Return Moon Crow Moon March
Green Grass Moon  April	Planting Moon  May	Rose Moon/Flower Blooming Moon June
Heat Moon/Lighting Moon July	Green Corn Moon August	Gathering Moon September
Leaf falling Moon  October	Hunting Moon November	Long Night Moon December

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Handout A

AMERICAN INDIAN ARTS AND DANCE

TRADITIONAL DANCES

Goal: To acquire skills needed to perform traditional dances.

Objectives:
1. Students learn three of the tribe's traditional dances.
2. Students will identify several traditional dances.

Concept: Traditional dances are an important part of the Indian heritage

Grade Level: K-8

Subject: Social Studies

Cultural Presentation:

Traditional dances are part of our heritage today, as they were in the past.

The Welcome Dance is performed to extend welcome to the visiting chiefs of other tribes.

The Greeting Dance is the official greeting of one chief to another. This ceremony also included the inauguration of chiefs. Ceremonies around the great council fires were also used to settle common problems.

In the Peace Pipe Ceremony, the pipe is passed from one person to another around the council fire. As the pipe comes to the host chief, he extends the pipe upward to the four directions as a tribute to the maker of all light and life. The blade of tobacco gives strength to the mind. The smoke brings freshness to the mind and the heart will be contented. To the Passamaquoddy, the pipe was the prayer to the Great Spirit in thanksgiving for a successful hunt. The pipe was used as a gesture of peace.

The Pine Cone or Pine Needle Dance is done by women to pay tribute to our pine tree state.

The Eagle Dance is a portrayal of the flight of a wounded eagle and the natural instinct in all creation to survive.

The War Club or Tomahawk Dance displays a weapon of survival in the days before guns and when the Indians' chariot was a canoe.

The Wedding Ceremony and Dance was performed when an Indian man wanted to marry a certain young girl. He appointed a close relative to negotiate for him. He procured some wampum, or if he was rich enough, a collar or necklace to give his negotiators with a message of the intention of marriage. If the offering was returned, the young man was not accepted. If accepted, the wedding took place. This custom lasted until the Passamaquoddies embrace Christianity on the St. Croix Island in 1604. The blanket wrapped around the brave and young girl symbolized unity.

Specialty Dances are for individual dancers who want to share their talents or family members dancing together. The feather dance is a specialty dance where the individual dances around the feather and tries to pick it up with his/her teeth. The feather is usually sticking up out of the ground. To make it a little more difficult, the feather can be laid on the ground.

The Snake Dance is the final dance, in which all are invited to participate. Everyone holds hands and the lead dancer weaves in and out (like a snake) and the line of dancers coils until the tail reaches the outer part of the coil. The lead dancer begins to come out of the coil and ends up with everyone in a circle. Everyone releases hands and does his/her own step.

In 1965, these dances were revived by Joe Nicholas. Since that time, they are done once a year, traditionally on the second weekend of August.

Activities:

1. Invite dancers to class to perform.
2. Have the students practice traditional dances.
3. Discuss with the students the dances and their significance.
4. Show the students a film about traditional dances.
5. Invite an elder to speak with the students about traditional dances.
6. Have the class perform a traditional dance for the school.

Resources:

Joseph S. Nicholas, Director, Bilingual Program, Pleasant Point, Perry, Maine 04667.

David S. Francis, Coordinator, Bilingual Program, Pleasant Point, Perry, Maine 04667.

Developed by: Margaret Dana, bilingual teacher, Beatrice Rafferty School, Pleasant Point, Perry, Maine 04667, (207) 853-6085.

REVIVING THE LOST ARTS OF THE CHEROKEE

Goal: To provide students with an understanding of the arts of long ago.

Objectives:

1. Students will be able to identify four of the lost arts.
2. Students will have a better understanding of the Cherokee people through the arts.
3. Students will learn the use of the arts.

Concept: To know people, you must understand and appreciate their arts.

Grade Level: 4-12

Subject: The Lost Arts

Cultural Presentation:

Some of the arts of the Cherokee, their uses and benefits, have been lost. For example bow and arrow making, the blow gun, gigs and marbles are lost arts. Very few people today know the art of making them.

Recently, there has been a desire to seek out people who know arts from days gone by. In 1988, four people were recognized as master craftsmen for these four crafts. For the year 1989, there is a search for those who might be awarded this same honor in other crafts, during the Cherokee Holiday, Labor Day weekend.

Activities:

Lesson I The Bow and Arrow

1. Bring in some of the craftsmen to speak to class.
2. Show a picture of the bow and arrow (or actual items if they are available).
3. Discuss how the items are made.
   a) The best wood, used for both bow and arrow, is Bois d'arc. The wood was first split to approximate thickness and length, then shaped to its finished size by scraping with a flint stone.
   b) String for the bow was made from the hide of an animal, either a squirrel or opossum. It was then cut and rolled into the form of a string and hung from a tree limb weighted by a rock and left to dry.
   c) The bow and arrow were used for hunting large game for food and for battle.
   d) Today, bows and arrows are made by Cherokees in the same way as long ago, but today are used only for competition in corn stalk shoots. Competition in corn stalk shooting is shooting at a stack of corn stalk, 3 ft. x 3 ft. and 1 ft. thick at about 100 yards away. Points

are scored by the number of stalks penetrated. The first to score a set number of points is the winner. Illustrate on chalk board the shooting area.

Lesson 2 The Blow Gun

1. Show actual items or pictures

   a) The blow gun was made from river cane cut to 4 or 5 feet long. The joints in the cane were removed by placing coals of fire into the cane and running a smaller cane through it.

   b) The cane was straightened by holding it over a fire and then rolling it on the leg.

   c) The dart used with the gun is cut from Bois d'arc and made much like the arrow. It was 8 to 10 inches long, sharpened at one end. At the other end was a thistle which grew wild in the woods. Today it is used only in competition.

Lesson 3 Gigs

a) Show these if available or use pictures.

b) Gigs were made of wood and were usually two pronged.

c) They were used to gig crawfish, fish and frogs for food.

Lesson 4 Marbles

a) A game played for recreation.

b) Show diagram or draw on chalk board the layout of the playing field.

c) Object of the game is to get all of your team (marbles) into all the holes and back first. You may hit and knock an opponent's marble away from the hole when you can.

d) Long ago, marbles were made of rock. A rock was placed in the end of a piece of wood and turned against another stone to form it into a marble. Today pool balls are used.

Time Span: 30 minutes, 2-3 days

Evaluation: Have students to identify on paper each art as you point it out and list the uses. How they were made and how they are used today.

Resources:

Display cases of these arts have been made and can be borrowed from the Heritage Center in Tahlequah.

Developed by: Prentice Robinson, Cherokee Heritage Center, Tahlequah, OK 74465.

PINE STRAW BASKETS

Goal: To instruct students in coil basket making using pine needles.

Objectives:

1. Students will increase their knowledge of tribes who use the coil basket-making method.
2. Students will increase their knowledge of pine straw basket making.

Concept: To teach students about Creek heritage through pine straw basket making.

Grade Level: 4-12

Subject: Arts and Crafts

Materials Needed: Long leaf pine needles, raffia, scissors, needles (large eye), dye (optional).

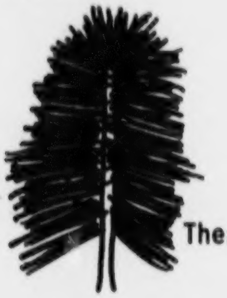
Cultural Presentation:

Several Indian tribes practice coil basketry today. A variety of materials may be used, like cattail leaves, sweetgrass, corn husks and fiber from yucca leaves. The base is usually left natural and the stitching material may be dyed or left natural.

Pine needles should be from the Long Leaf Pine because of the length of the needles. They may be gathered in a variety of ways. Fall and spring are when the pine needles fall naturally. They also fall after a heavy rain and windstorm or when there is drought. At these times, the pine needles are golden in color and may be used when gathered. Green needles may be gathered. However, they must be dried either in the sun (which also gives them a golden brown color) or in a dark, well-ventilated room (giving them a greenish color).

Needles should be washed in lukewarm water with a drop or two of liquid soap to remove dirt or debris. Clip the cap off the ends of the pine needle clusters and blot with a towel.

Spread the needles to dry and make small bundles of them, using rubber bands. Young pines that have not branched out may be the easiest to locate in your area. Spring and fall are the best times to gather needles that are golden or are about to be shed.



These lower needles are usually the longest and ready to shed.

Figure 1

The foundation of the basket is usually small and increases as it spirals outward. This lesson deals with a basic stitch.

Start with 7-9 pine needles. Clip the ends of the needles (where the cap was) and begin to coil.

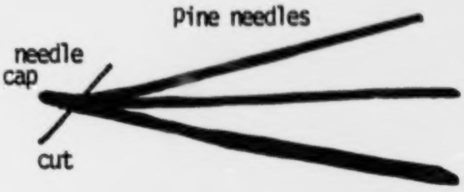


Figure 2

Once a coil is wrapped (diameter may range from dime to quarter size, depending on size of basket), begin making stitches.

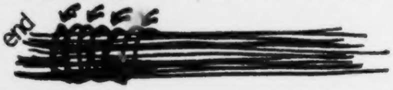


Figure 3

Stitches will be an equal distance apart along the row. Be sure to add one or two pine straws as you are weave. You may cut a drinking straw about one inch long to use as a guide. Be sure to add pine straws all along. Otherwise, you will end your basket. Stitch from the outside to the inside. Do not knot the raffia. Work the tails into your work. You may run the tail between the coils. Be sure you don't leave any showing.

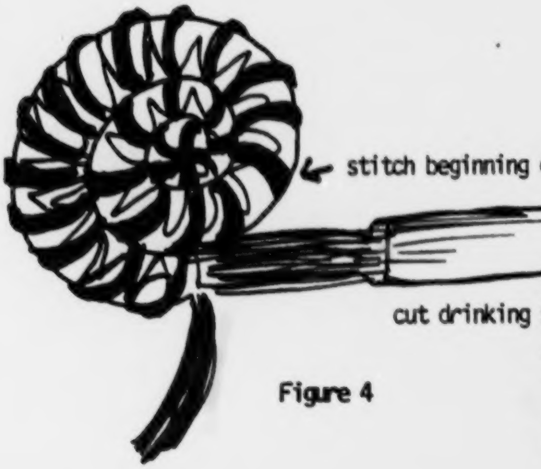


Figure 4

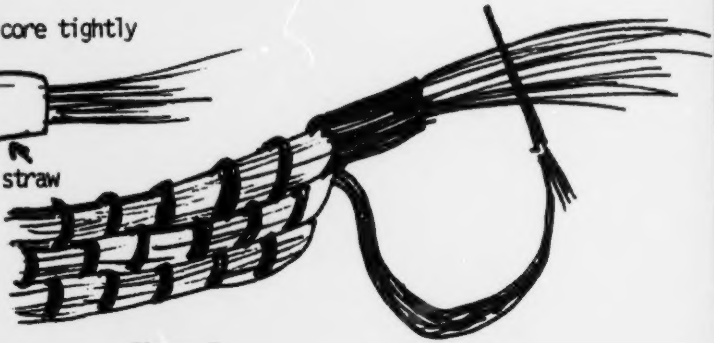


Figure 5

You should coil the base until the desired size is completed by coiling up. The basket will be shaped by the manner in which you position the next coil.

To end your basket, stop adding pine straw and stitch more closely as the straws run out. Run the raffia back through stitches.

Activities:

1. Have each class member make their own pine straw basket.
2. Display the baskets and invite other students to class to see the art of pine straw basketry.

Resources:

Developed by: Gloria Fowler, Poarch Band of Creek Indians, Route 3, Box 243A
Atmore, AL 36502, (205) 368-9136.

CARRIER DANCING

Goal: To introduce the class to Carrier dancing.

Objectives:

1. Students will learn when Carrier dancing is performed.
2. Students will perform a Carrier friendship dance.
3. Students will be able to drum a simple dance rhythm.
4. Students will make designs for a ceremonial blanket, using the clan symbols.
5. Students will learn traditional Carrier dance steps.

Concept: Dancing is significant to the Carrier culture.

Grade Level: 1

Subject: P.E./Music/Art

Cultural Presentation:

Carrier Dancers (children) will be invited to perform for the class and talk about Carrier dancing (when it is performed now and when it was performed historically).

Activities:

1. Have a Carrier dancer teach the traditional Carrier dance step to the students.
2. Have a Carrier dancer teach the friendship dance to the students.
3. Have a Carrier drummer teach the students a Carrier drum rhythm. Students can practice this to accompany the dancing.
4. Have the students design a pattern for a ceremonial blanket, using felt scraps on a felt blanket-shaped background. Use as a wall mural.
5. Have the children bring small blankets or pieces of cloth to class to be used in practicing a Carrier dance.

Resources:

Lake Babine Carrier Dancers

Mary Dennis, Lake Babine Band (604)692-7555

Developed by: Kae Charlie, Pat Gooding, Box 1059, Muriel Maued Primary School,
Burns Lake, B. C. VOJ IEO.

INDIAN DANCE OUTFIT/DRESS MAKING

Goal:
1. To learn the history of traditional clothing and contemporary Indian dance clothing.
2. To further develop creative thinking and artistic skills.

Objectives:
1. Students will learn the history of traditional dancing and clothing.
2. Students will learn contemporary dances and the clothing required.
3. Students will identify traditional and contemporary clothing worn at pow-wows.

Concept: Traditional and contemporary dancing is ongoing the year round.

Grade Level: K-6, 7-12

Subject: Home Economics, Social Studies

Cultural Presentation:

Indian dances vary according to the occasion. The most common dances are traditional, fancy and grass.

The Traditional Dance is the oldest ceremonial dance practiced by most tribes. Some traditional dances are the crow hop, victory, round, stationery, shawl dance and chicken dance.

The Fancy Dance is popular among today's youth. It is a fast dance that challenges the young to keep in sync with the beat of the drumming. The dancer develops his own fancy steps. Dancers must be ready to stop dancing when the drumming stops.

In the Grass Dance, the dancer's body movements are like the wind through the grass. The movements are smooth and footsteps are light and fancy.

When a child begins dancing, there is a giveaway dance to celebrate and welcome the youth to dancing. At a pow-wow, the parents give away gifts like blankets and crafts and family and friends join in the celebration.

Dancers make their outfits according to the dances they participate in. Each outfit is made according to personal design, which may have significance to the dancer.

Activities:

1. Invite dancers to classroom to demonstrate dances and display dance regalia.
2. Present a slide presentation or a video of a pow-wow.
3. Have students research for more information on Tsuutina Nation dances.

4. Have students to preview/discuss (Handouts A, B, C, D, E, and F) on different dance accouterments.

5. Discuss with students different designs that can be made and have them choose a personal design to be placed on constructed clothing. Also at this time have the students make patterns for individual clothing projects.

6. Have the students practice making clothing using paper doll patterns before making their own dance outfits. Have supplies on hand for them to use, such as construction paper, markers, etc. Use (Handout G and H, E and D, F and C).

7. Have students gather materials for the clothing to be made. Handout list of materials needed. (Handout F, I, and J)

8. Have students construct individual dance regalia.

9. Have a school pow-wow for the students to display their clothing.

10. Give awards to all participants.

Materials Required: dry grass - to make head dress, fun fur - to make legging, cotton puffs for feather tips, tiny Santa bells - usually available in crafts stores. All the rest of outfit can be cut out from colored construction paper.

Resources:

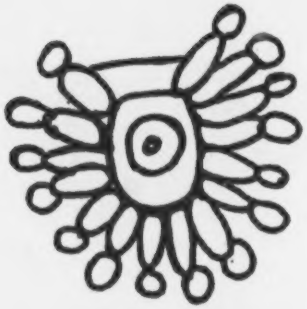
Community Dancers (traditional, fancy, grass)

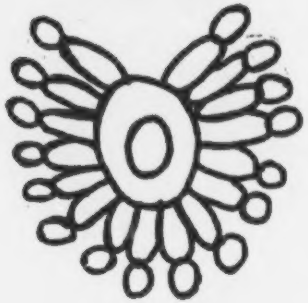
Story Book - A Little Boy's Big Moment, BK 18

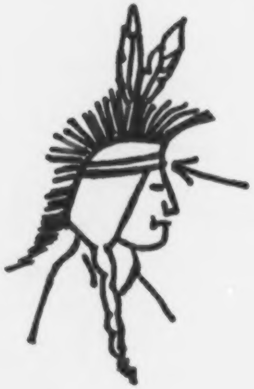
Developed by: S. Rowan, S. Meguinis, Tsuutina Nation Education, 3700 Anderson Rd. SW, Calgary, Alberta Canada T2W 3C4, (403) 238-2677.

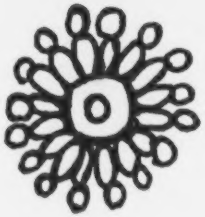
FANCY DANCER OUTFIT

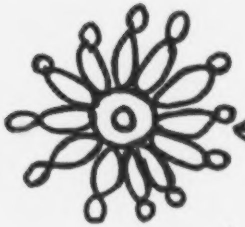
K-4 to 6

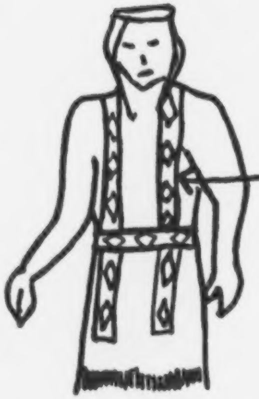

Top Bustle


Tail Bustle

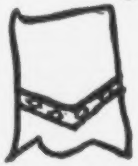

Roach with Headband

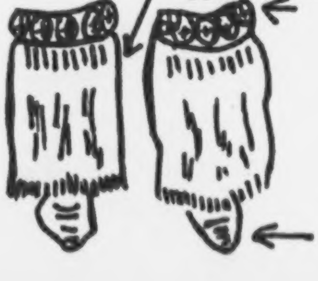

Left Arm Bustle


Right Arm Bustle


Beaded Harness

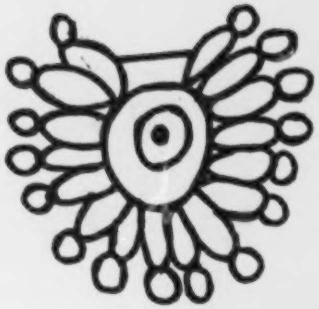
Belt

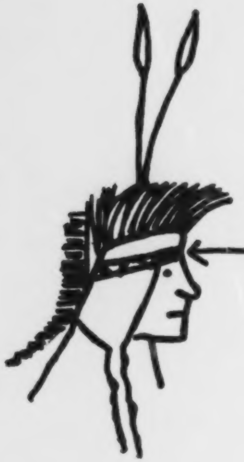

Breech Cloth
Make 2

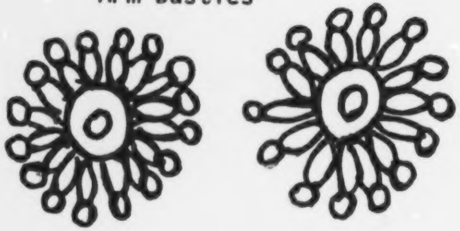

Leggins with
Bells

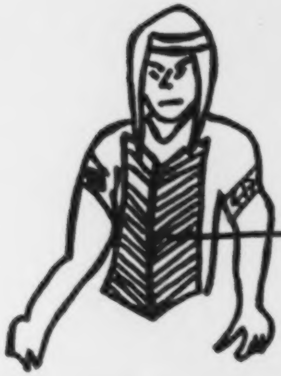
Moccasin

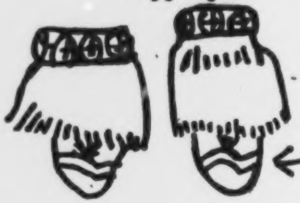
TRADITIONAL DANCER OUTFIT

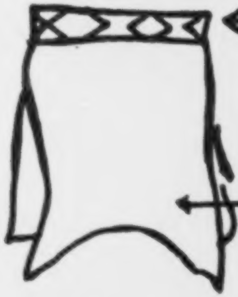






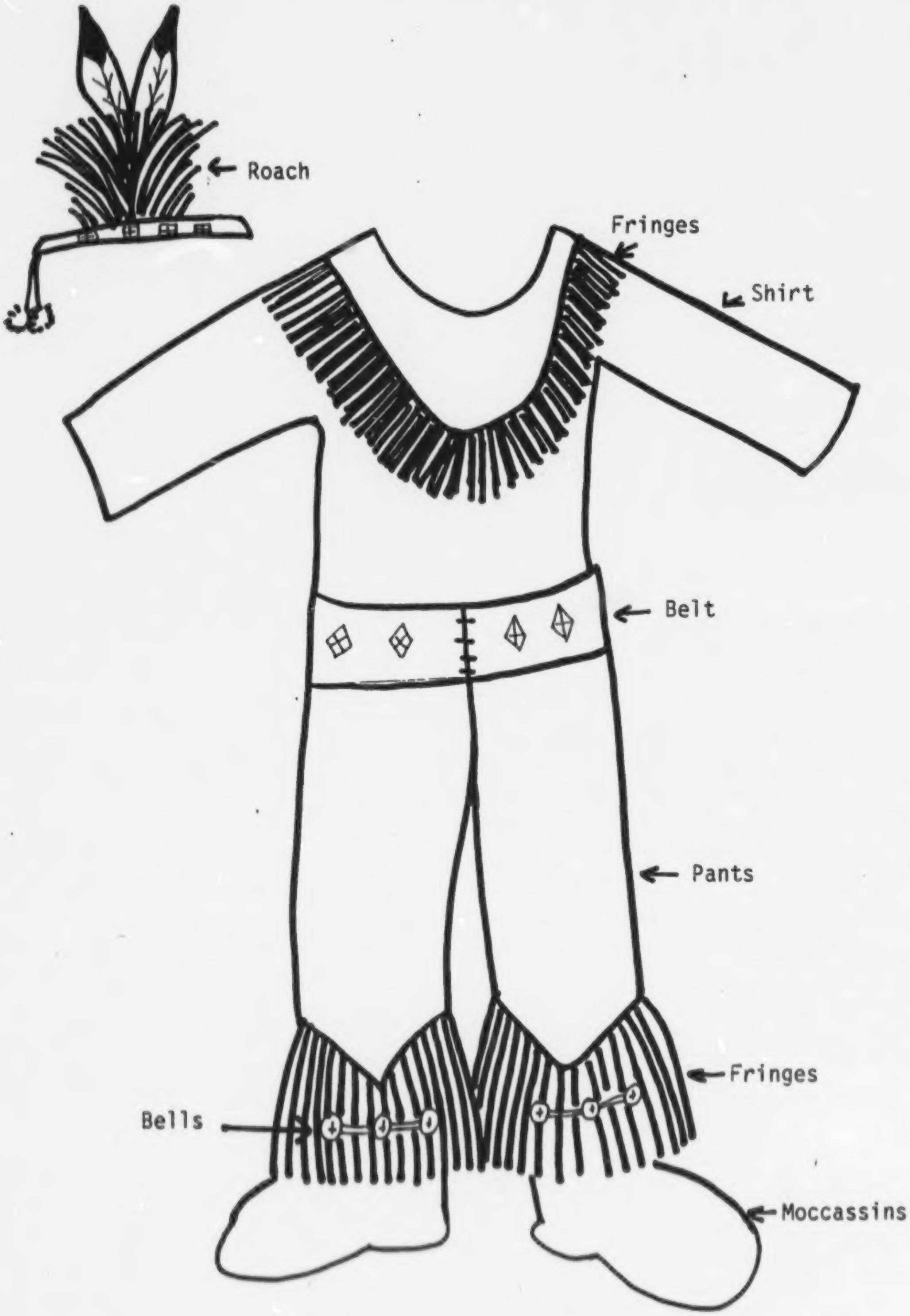




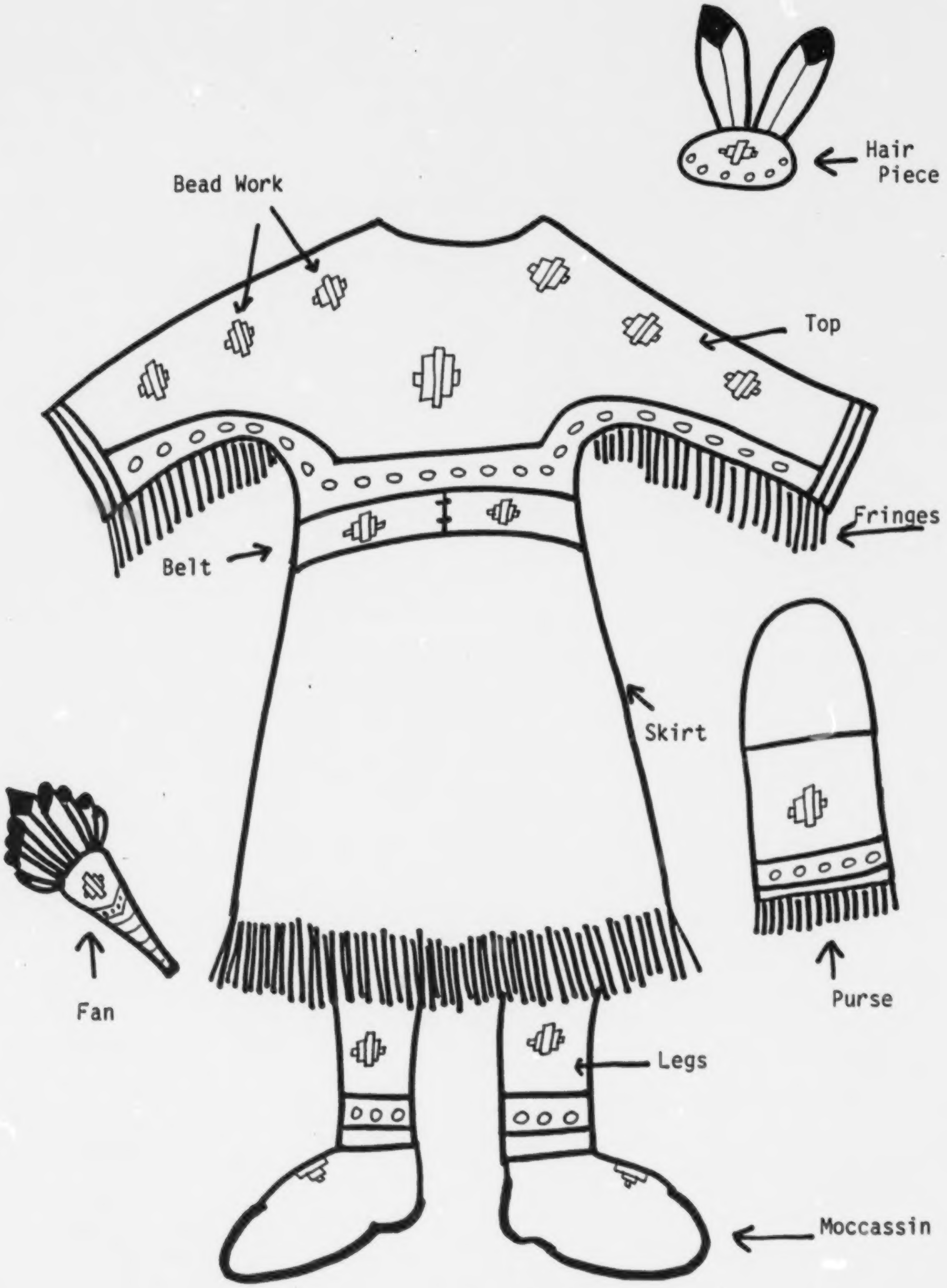


Handout C

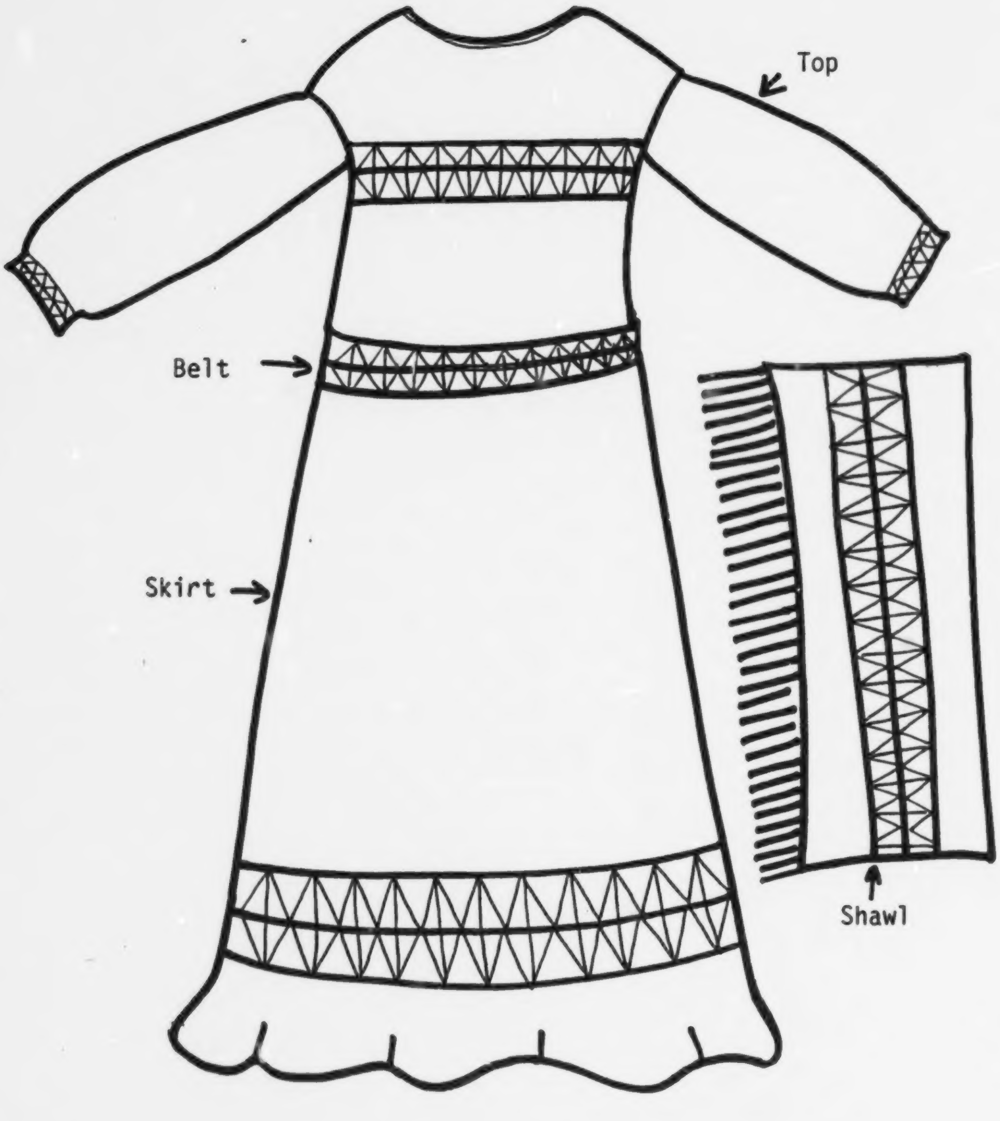
GRASS DANCE OUTFIT



TRADITIONAL

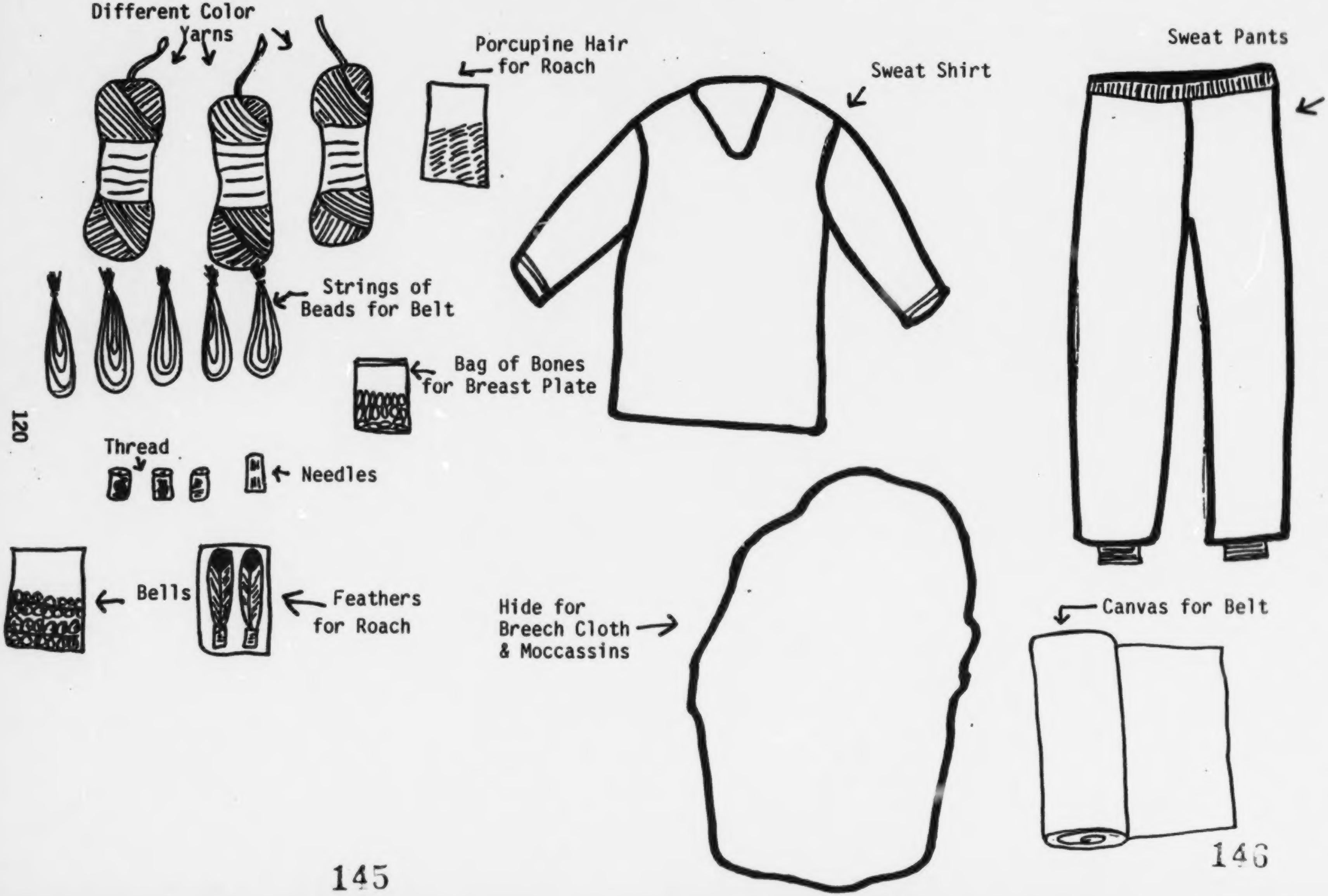


FANCY



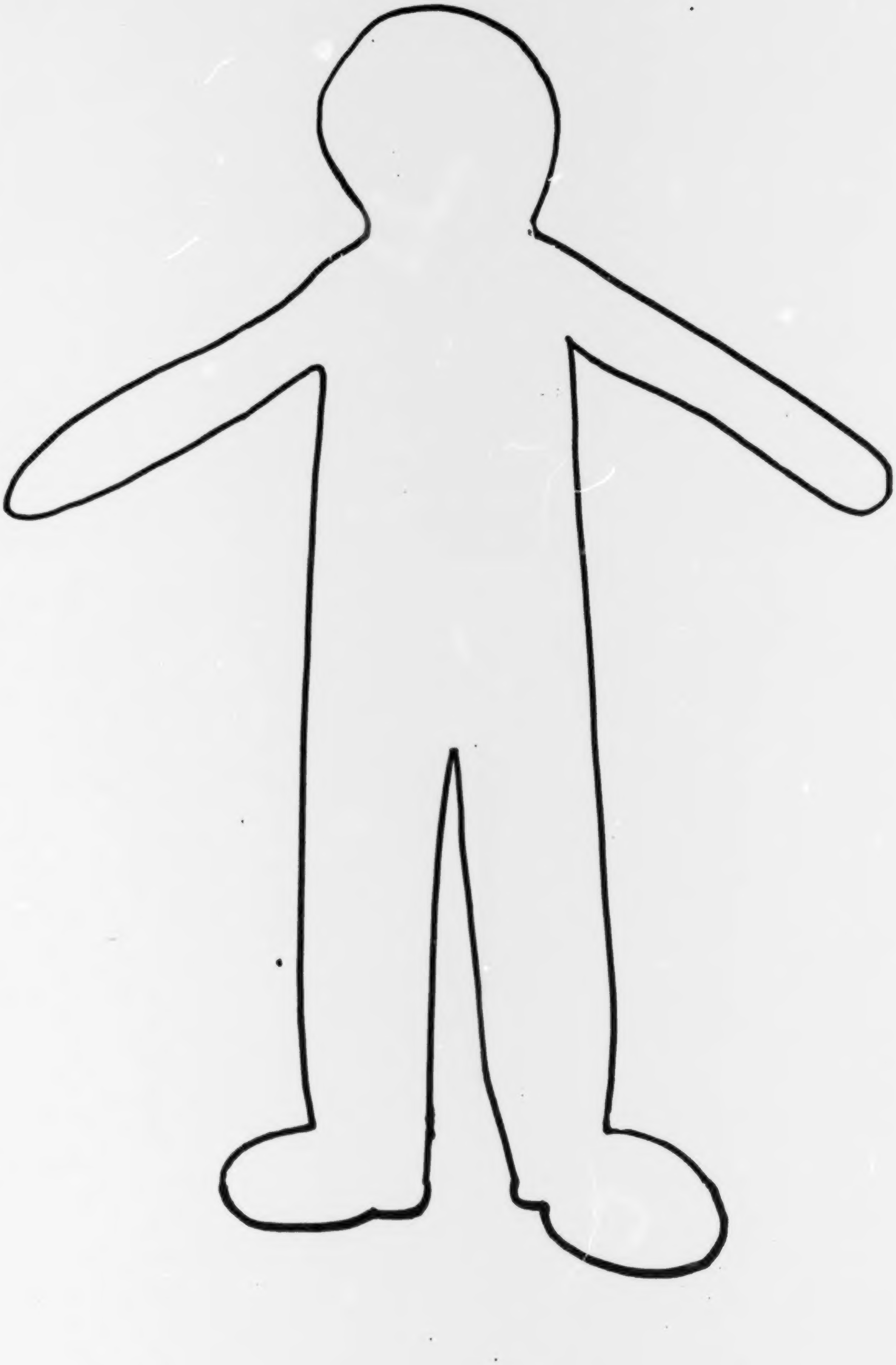
GRASS DANCE OUTFIT - MATERIAL

Handout F



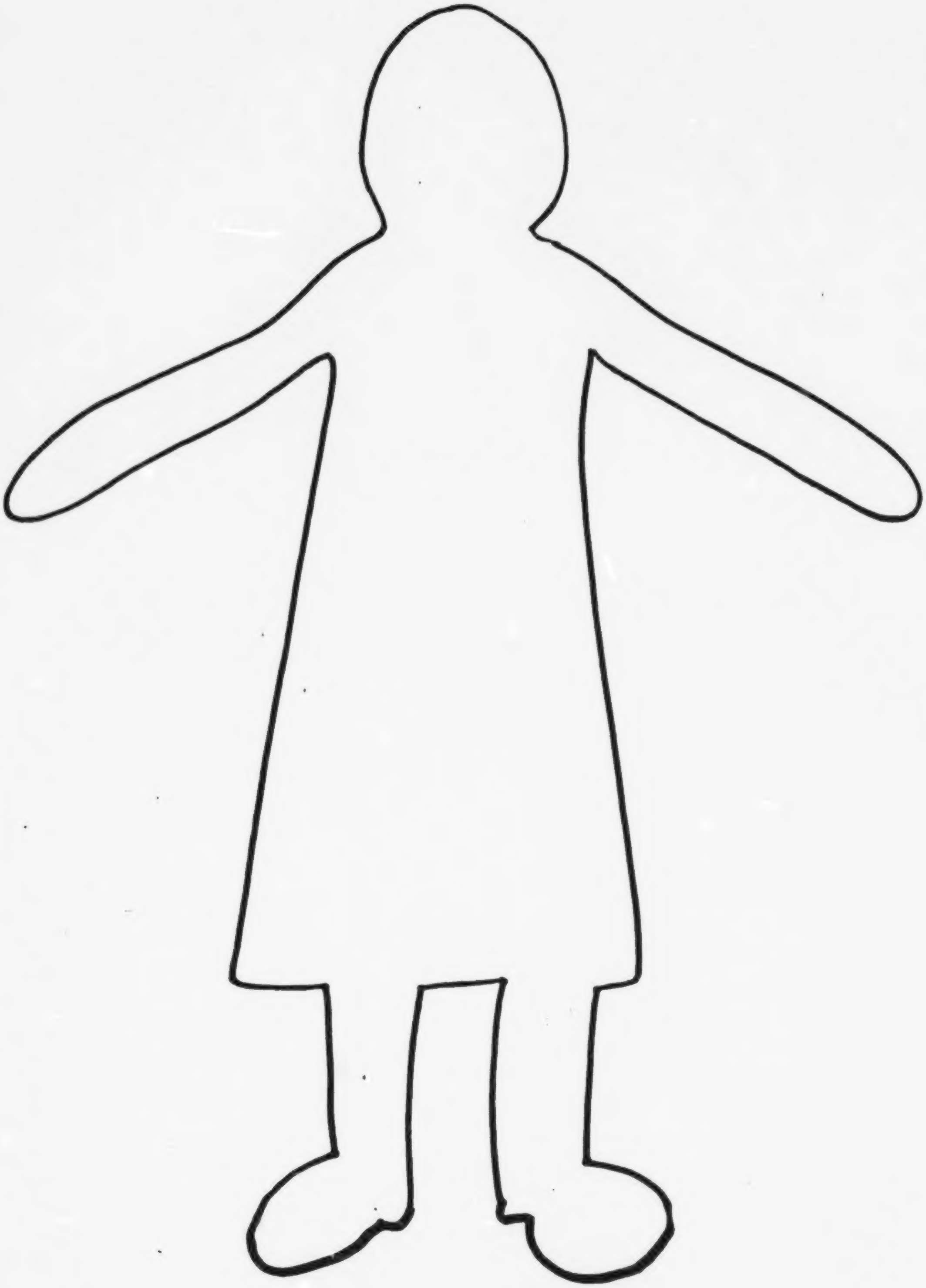
Handout G

BOY PAPER DOLL

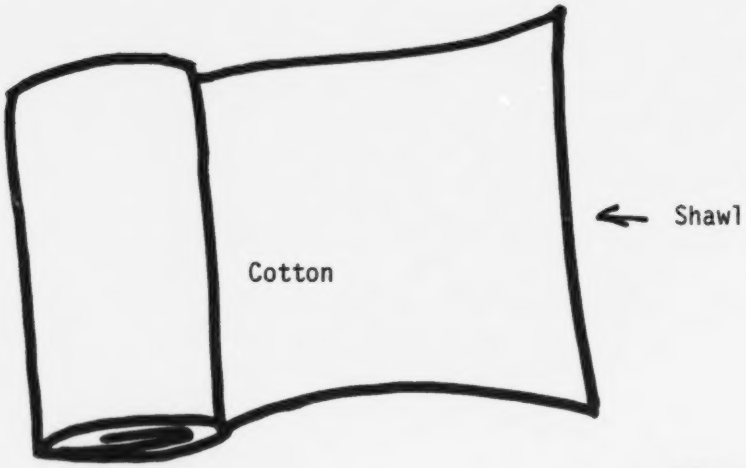


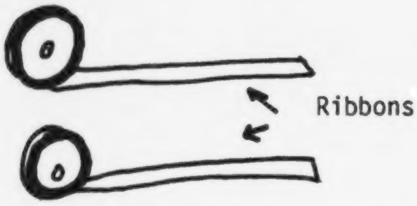
Handout H

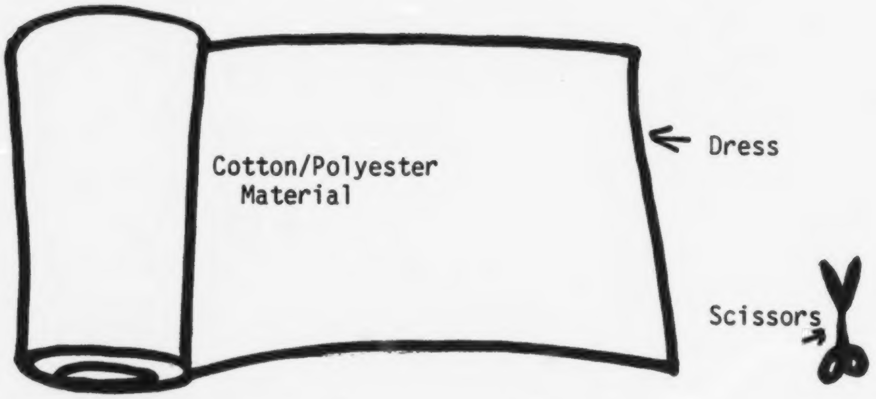
GIRL PAPER DOLL

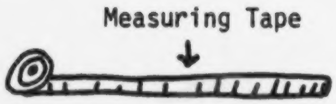


FANCY DANCE OUTFIT - MATERIALS



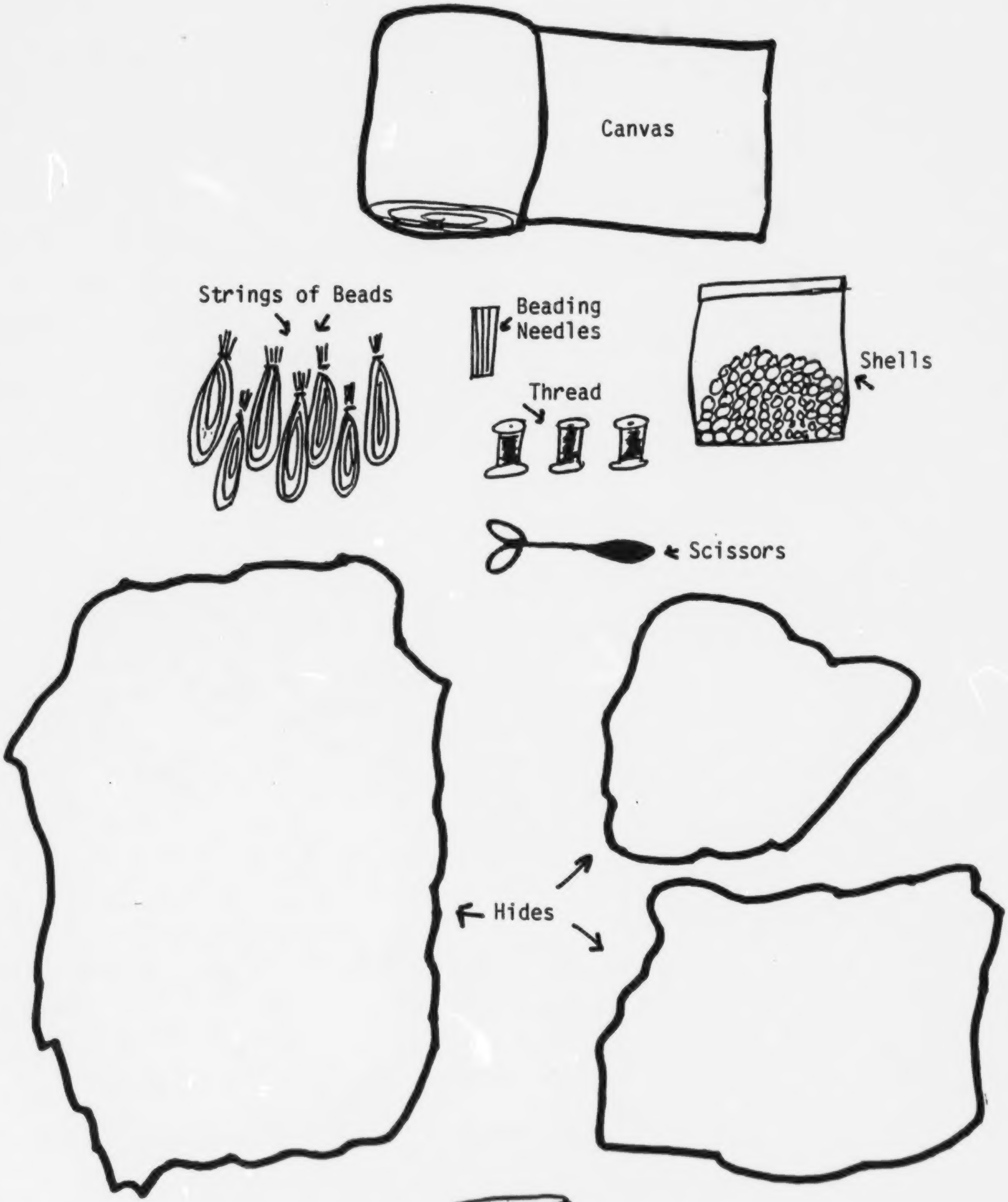


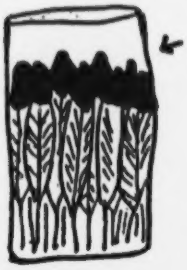




Handout J

TRADITIONAL DANCE DRESS - MATERIALS





AMERICAN INDIAN IMAGES

THE KEEPER OF THE STORIES

Goals:

1. To understand the importance of the Northern Arapaho oral tradition in stories and songs.
2. To identify values and teachings of the Arapaho culture through stories and song.

Objectives:

1. Students will be able to describe how maintaining an oral tradition is important to the Northern Arapaho culture.
2. Students will be able to talk about their culture, values, beliefs, as told in Northern Arapaho stories and songs.
3. Students will be able to discuss how people can live forever in stories and songs.
4. Students will identify the key elements in maintaining an oral tradition from the story "The Keeper of Stories."
5. To identify texture, color, sound and shape from "The Keeper of Stories" and other stories told to the children.

Concept: We can learn about how we live by being careful observers and listeners.

Grade Level: K-3 (this project can be adapted for all age groups--At the end of this project are a few examples of activities that could be done for older kids).*

Cultural Presentation:

There was a young girl who was a special child. She had a special gift given to her by her uncle. She was a keeper of stories. Merle spent hours with her uncle listening and learning the stories of her people, the Northern Arapaho. As she listened, she learned many things to help her carry the gift of the stories throughout her life. Merle learned to look and listen. She knew that through experience she could make the stories real and keep them alive for her people. When she played in the mountains near her home, she spent hours watching the insects in the plants and on the ground. She looked at the sky and saw the birds circling around the sun, playing games with each other, swooping down to the earth and soaring up to the clouds. They laughed and talked to Merle as she watched them high above her.

She looked closely at the plants and thought about how some felt soft like rabbit fur and others had sharp leaves that could cut her skin. She listened to the songs of the water in the streams and the rain as it fell to the earth.

She learned from watching the people. She watched how her mother treated her father and how her father treated her mother. She learned from her family what was good and what was bad. Everything that Merle did helped her to make real the stories she learned from her uncle. These stories were about things she saw and heard, what was good and what was bad and how to treat each other. The stories were about the Northern Arapaho.

Merle is a grown up now. She now has two daughters, Inez and Jude. She tells them the stories she learned from her uncle. She teaches them the lessons she learned from looking and listening. Merle teaches other children, too. She was given the stories to share with her people; to teach them about good and bad and how to treat each other. She teaches her people how to learn by looking and listening.

Merle's uncle is gone now, but he lives on in the stories and songs that he gave to Merle. Merle will someday be gone, too. Like her uncle, she will live on in the stories she gives all of us. Like Merle and her uncle we will live on in the stories we have heard and told to our children. Like Merle, we are all special.

When we are given stories or songs, we are given very special gifts. Take good care of your stories and share them just like Merle shares hers with her people.

Activities:

1. Act out silently the story "The Keeper of Stories." Use props such as puppets made from clay, construction paper, etc.
2. Draw or paint a scene from the story.
3. Take a field trip each day for a week. During the trips:
    a) Take a walk and:
        - look for things no one has seen before.
        - look in a different way at things you have seen before.
        - see how many insects you can name.
        - identify a community of nature. Who are the "old people," the "wise people," the "teachers," the "workers," the "jokers?"
        - find shapes and designs in tree bark, clouds, water, grass, the ground.
        - make up stories about what you see and hear.
        - be very quiet for a minute. What did you hear?
        - Listen for sounds the birds make. What are they saying?
        - What sounds does water make? What does it say?
        - What sounds does the grass make? What does it say?
        - What sounds do the animals/insects make? What do they say?
        - Do things talk? Sing? What is their song? What is their story?
        - Do the things you see have names?

  - o Do the things you see have personalities (happy, sad, silly, gruff)?

  b) Have a picnic and take bird and squirrel feed.

  c) Visit a museum and discover objects that could be part of stories.

4. Make your own book about "Keeper of Stories."

5. Make your own book about a story.

6. Talk about things in your lives that are good/bad. Give examples and identify good and bad elements.

*For Older Children:

1. Write poems about stories.

2. Conduct interviews with people who have stories.

3. Construct a Story village/scene (3-D).

4. Create a book of stories.

5. Discuss explicit and implicit rules and laws that are part of the lessons of stories.

6. Discuss the role of tribal government. Attend a tribal meeting.

7. Set up a class tribal council--one that will work (could be a week-long endeavor, a month, a semester, a year).

8. Write about experiences we have had where we learned a lesson about life and what is good and bad.

9. Develop a book of experiences.

Resources:

Frances Merle Haas, Northern Arapaho, Ethete, Wyoming.

Family/Friends.

Northern Arapaho Tribal Counsel

Northern Arapaho Tribal Museum and Archives

Wind River/Owl Creek/Big Horn Mountains and surrounding area

Developed by: Patty Kessler, University of Wyoming, American Studies Department
With thanks to Merle Haas, Northern Arapaho Tribe, Ethete, Wyoming.

ENHANCING SELF-CONCEPT

Goal: To learn and grow by sharing and doing.

Objective: Students will:

1. Be introduced to the concept of individual responsibility and team work in families.
2. List on paper individual qualities and accomplishments reflecting self.
3. Verbalize ways that individual actions can affect self and others.
4. Share personal feelings through discussions and role playing.
5. Set personal goals for school and home.
6. Demonstrate personal appreciation of another by writing a friendly letter.
7. Demonstrate caring and sharing by making Indian fry bread, visiting and sharing it with the sick and elderly members of the community.
8. Demonstrate appreciation of his/her own uniqueness and the uniqueness of others by writing special qualities of self.

Concept: Indian people are caring and sharing people.

Grade Level: 2

Subject: Social Studies/Language Arts

Cultural Presentation:

I would like to share with you a story told to me by a very special person--my dad. He is no longer with us today, but his memory lives on in our hearts. He was a very dear, generous, considerate and gentle man.

When I was just a little girl, my dad told me a wonderful story about how he earned his first dollar and how he spent it. When my father was a boy, his family was very poor and his father was an alcoholic (who sometimes forgot he had a wife and eight children). Dad was born on May 26, 1922, the second oldest of eight children. The story he shared with me happened in the winter when Dad was only ten. It was a cold day in January and Dad's family hadn't heard from their father in four days. My grandmother was very worried about grandfather and concerned about the children, because there was no food in the house. There were vegetables stored in the cellar, but she needed staples like flour, sugar, lard, tea and soup bones.

Dad volunteered to be the breadwinner for the family. He bundled up in his heaviest clothing and hitched up his dog, Prince, to the bobsleds.

Before he left, he hugged his mom to reassure her all would be fine and that he would return with the food. Then he would look for his dad and bring him home. He went out to the river to ice fish. He had poles, hooks and a small piece of discarded netting. (Dad had picked up the netting in late November of the year, when the men from the community had been sewing their nets and preparing for the smelt season.)

Dad chopped several holes in the icy surface with an axe. He set up the poles and the discarded netting. All day long, he walked back and forth unhooking smelts. At times, he was lucky enough to have three or four on the piece of netting.

Finally, in the late afternoon he had caught about three hundred smelts. Now he had to get to the Lawson's General Store about two miles up river. Mr. Lawson paid him one dollar for two hundred smelts. The rest were to be taken home and pan fried.

With the dollar, Dad bought a ten-pound bag of flour, five pounds of sugar, a can of lard, some tea and a bag of soup bones. He had money left and he remembered his older sister, Barbara. She had come up to him just before he left that morning and asked if he could buy some facial powder for her. (Barbara was 13 at the time.) Then, he spent the last few pennies on peppermint sticks for the younger brothers and sisters.

Grandmother was so happy and pleased with Dad, she had tears in her eyes. Barbara was overjoyed at the facial powder and the children were smiling and licking away on the peppermint sticks. Dad's dog got to chew on the biggest soup bone.

This wonderful person who had earned his first dollar had not spent a penny of it on himself. Rather he had shared all of it with his family. At the time he told me this story, he said it was the most memorable and wonderful day of his life. He said, "I felt so good. I felt so tired and old. And I felt so happy."

After he got his father home and safely in bed, Dad set a goal for himself. His goal was to do anything within his power to see to it that his parents, brothers and sisters never went hungry again. This was the end of his boyhood. From that day on, Dad was responsible for the well-being of his family. He began seasonal work: cutting pulp, fishing, working in potato houses in Maine and making wreaths, baskets and axe handles. He learned to salt and smoke fish and store them in barrels for the long winter.

When Dad was twenty-four, he met Mom and married her. His mother passed away the same year. He took care of his two younger brothers until they were able to manage on their own. Together, Mom and Dad had 17 children, adopted two more and fed, clothed and sheltered many, many community members (women, children and men).

Dad became a master carpenter and later an instructor in carpentry. He was also a special constable for twenty-one years.

On his 66th birthday, Dad blew out the candles for the last time. He shared his wish with us. He said that for as long as he could remember he had been making the same wish: to instill in his children sensitivity and caring for others, the most fulfilling feeling anyone could experience. If a person learns to share, his life is complete.

Dad's generosity, consideration, faith, honesty and strength were demonstrated time and time again in a very short life.

Activities:

1. Have students discuss the presentation and give special attention to sharing in the story.

2. Have a discussion about the special and unique qualities of each of us. Have students fill in Handout A.

3. Display pictures of families cut from magazines: Mix family ages and sizes. Include one-parent and multiple adult groups. Discuss each picture. Have children point out members: mommies, daddies, aunts, uncles, grandparents, children, cousins. Add photos of the students'families. Students will take home Handout B for parents to help them fill in the information.

4. Take snapshots of each student.

5. Discuss each family member's responsibility or job. Have students take turns pantomiming a family member engaged in an activity, while others try to guess who it is and what they are doing. Make a mural showing family members participating in activities. (Pictures will depict caring and sharing. Discuss and write statements under the pictures).

6. Students will bring in their baby photos. Discuss how they have changed. Students will write a story: "When I was two years old, I couldn't __________. Now I can __________." (Start individual journals. Write and date daily.)

7. Weigh each child. Have them fill in their weight on Handout D. Each student will fill in his/her birth date.

8. Each child will trace his/her hand on a piece of colored construction paper, cut it out and use tempera paint (black) to make finger prints.

9. Discuss the word goal. Ask children to list three goals for home and think about three goals for school. Pass out Handout E.

10. Ask students the following question: If you were granted three wishes and one of the wishes was for your family, one for the world, and one magical wish, what would they be? Pass out Handout F.

11. Brainstorm for words to describe emotions. Categorize them into good feelings, sad feelings, and bad feelings. Pass out Handout G and have students write about their feelings.

12. Do Handout H.

13. Discuss other favorites: songs, stories, programs, food, etc. Students will list each of these on sentence strips.

14. Discuss the format of a friendly letter. Write a friendly letter to someone who makes you feel very special or to someone you think is very kind and special.

15. Make Indian frybread and share it with the sick and elderly members of your community. Print the recipe on the board. Make copies for students to take home. This could be the beginning of a class recipe book on Native Foods.

16. Set up a Mystery Person Box. Students will write something unique and special about a classmate. Teacher will read three or four descriptions each day and others will try to guess.

17. See Handout I. Set up a "Student of the Week" bulletin board. Pick a student's name from a hat. At the end of the week, the student of the week will pick the next student of the week.

18. Have students make an acrostic using the child's name on chart paper.
E.g. S - She loves to share her colored markers.
H - Her hair is brown.
A - Always says good morning as soon as she enters classroom.
R - Red is her favorite color.
O - Oranges and apples are her favorite fruits.
N - Needs a pair of runners for phys ed.
A - Anne Marie is her aunt.

19. Students will make a tongue twister for the student of the week. E.g. Silly Sharona shopped last Saturday at the Super Store for some sugar, spaghetti, sausages, salt and sneakers.

* Teacher should keep a copy of each "Acrostic" and "Tongue Twister" later when all students have been up on the bulletin board, the Acrostics and Tongue Twister can be made into 2 seperate class books. Children can illustrate their own Tongue Twister. Make copies of the books for each child - parents love these.

20. Set up a center titled "My Name." Provide five-inch stencils of the alphabet. Use different "media", e.g. star, sequins, seeds, beads, scraps of cloth, and strips of bristol board. Students will trace first and last names to decorate it.

21. Set up a show, tell, and share center for Students of the Week. Children will bring in toys, books, food, stories and hobby collections. Invite family members to come to class and share stories or show the class how to make baskets, wreaths or axe handles.

22. Provide a bulletin board for "Messages from My Friends". This provides an opportunity for others to apply letter-writing knowledge.

23. When the "Student of the Week" has read and shared everything on the bulletin he/she put everything in a scrapbook titled "I AM SPECIAL" (this is

usually done on Friday afternoon). The student takes the scrapbook home to share with family - it is brought back and more is added to it throughout the year.

Evaluation: The Handouts will be one form of evaluation. Individual daily journal entries. Friendly letters. Individual oral responses. Individual participation. Anecdotal records on each student will be an excellent form of evaluation.

Resources:

The late William John Simon Sr. Micmac tribe

Developed by: Dolores Sock, Site 9, Box 4, RR #1, Big Cove, New Brunswick,
Canada EOA-2LO.

I AM SPECIAL

Hi, my name is ________________.
I live on ________________.
I am _____ years old.
There are _____ people in my family.

____

____

Some things that make me very special are:

____

____

____

____

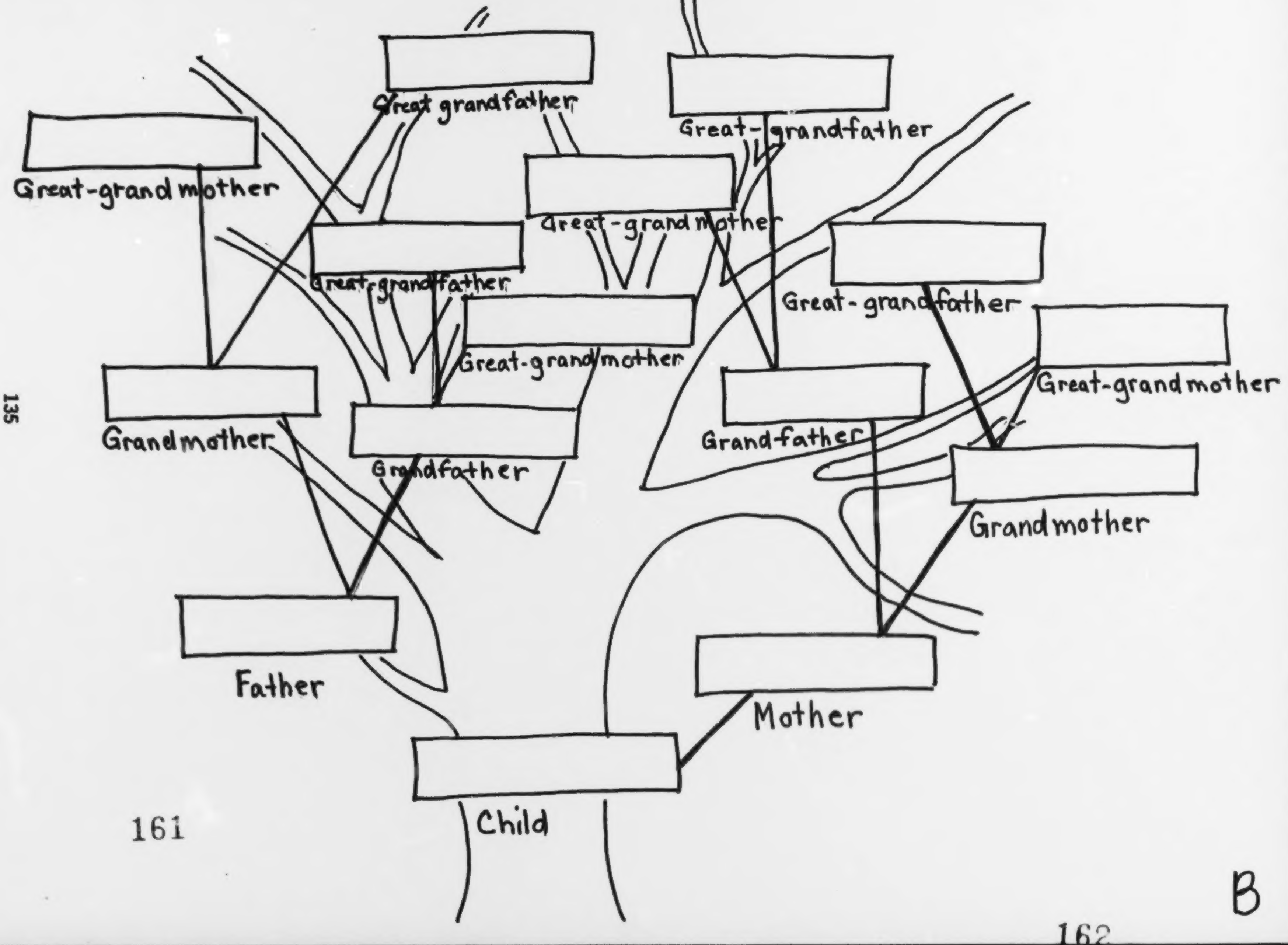
____

____

____

A

MY FAMILY TREE



B

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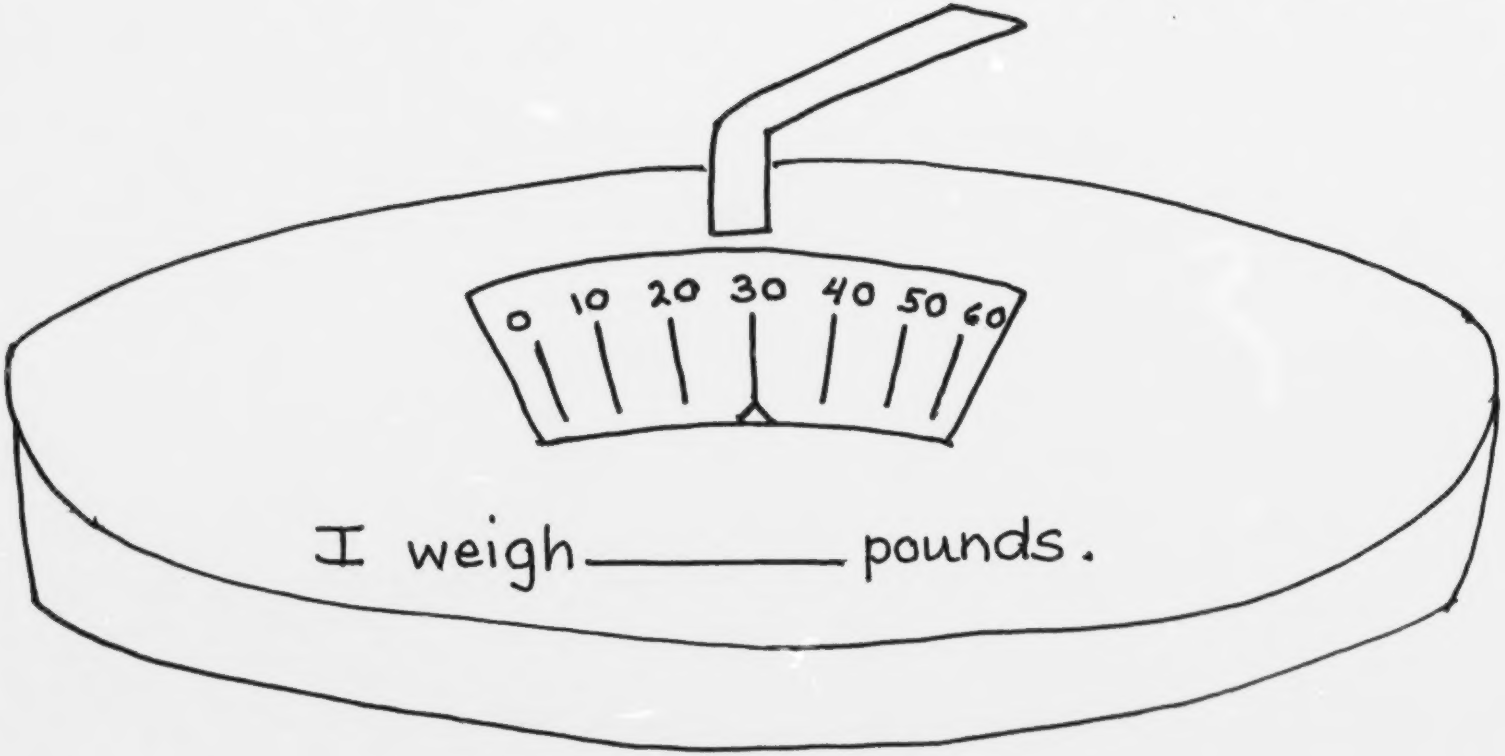
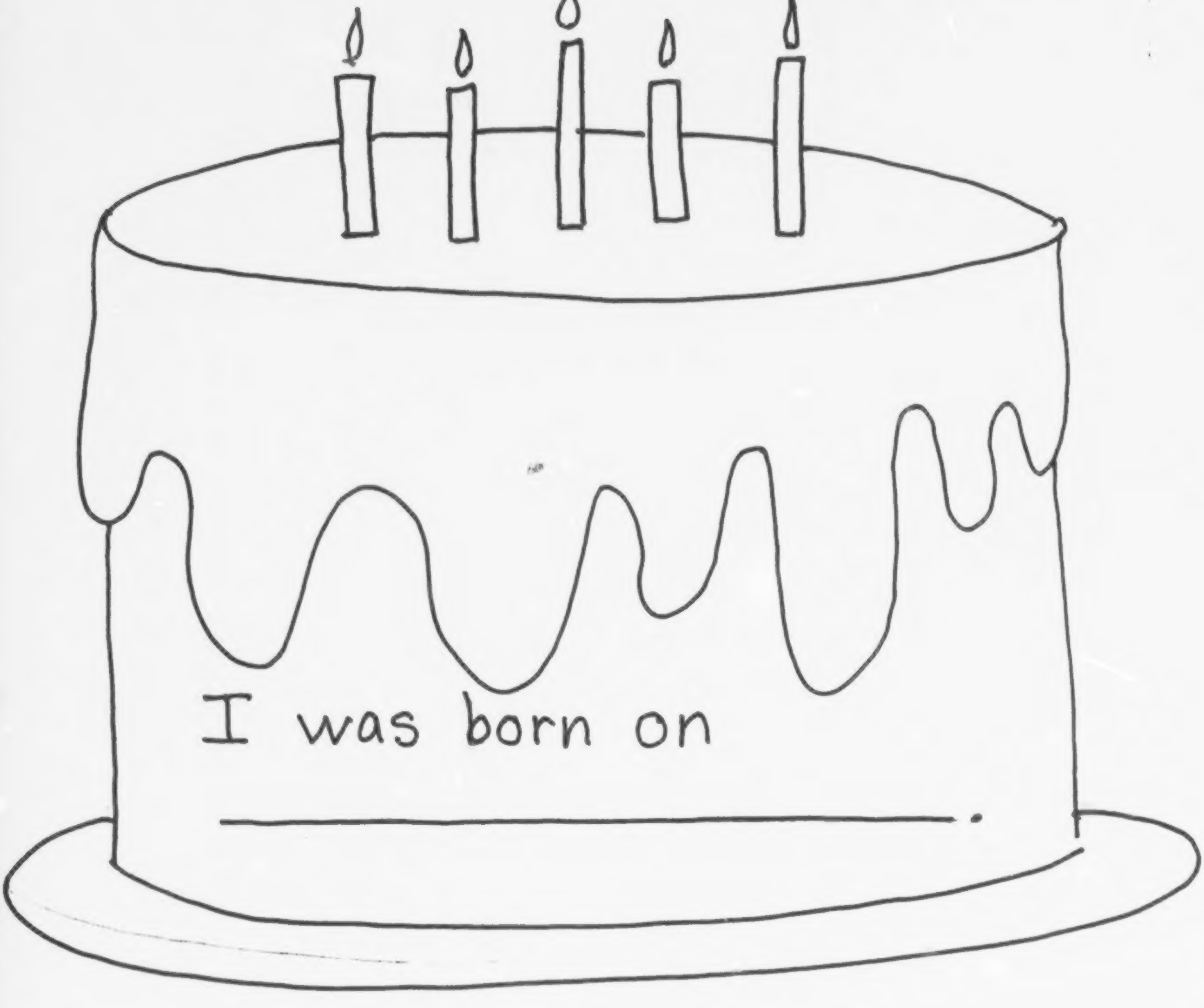


I weigh ________ pounds.

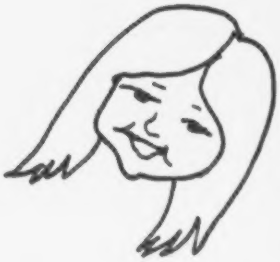
Scale

C.



I was born on ______________________.

MY GOALS



This year at home I will try to:

1.____

2.____

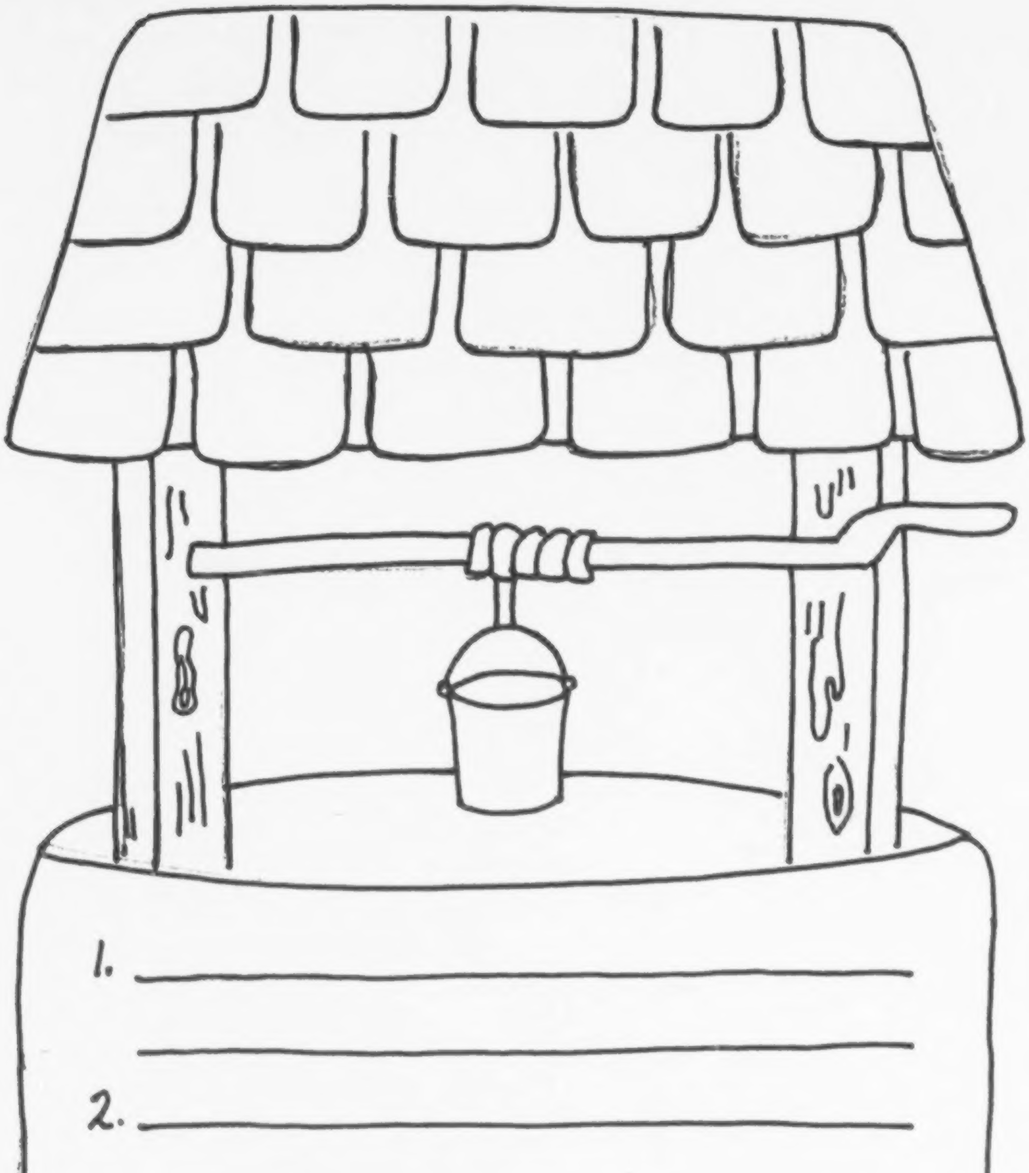
3.____

This year at school I will try to:

1.____

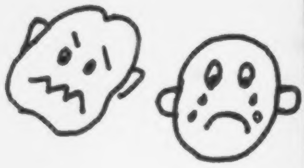
2.____

3.____



F

My Feelings



I feel good when ____________________

______________________________.

I feel sad when ____________________

______________________________.

When ______________________________

I feel embarrassed

I feel afraid when ____________________

____

I feel excited when ____________________

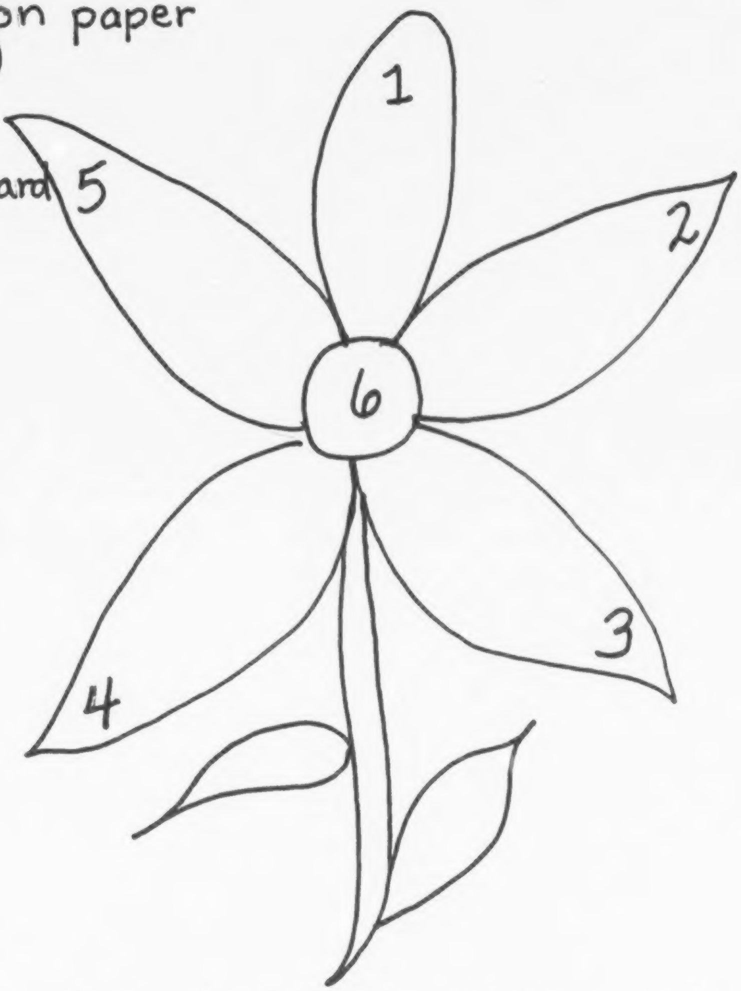
______________________________.

I feel frustrated when ____________________

______________________________.

The Me Flower

Materials:
- construction paper (all colors)
- scissors
- glue
- manilla board (8 X 10)



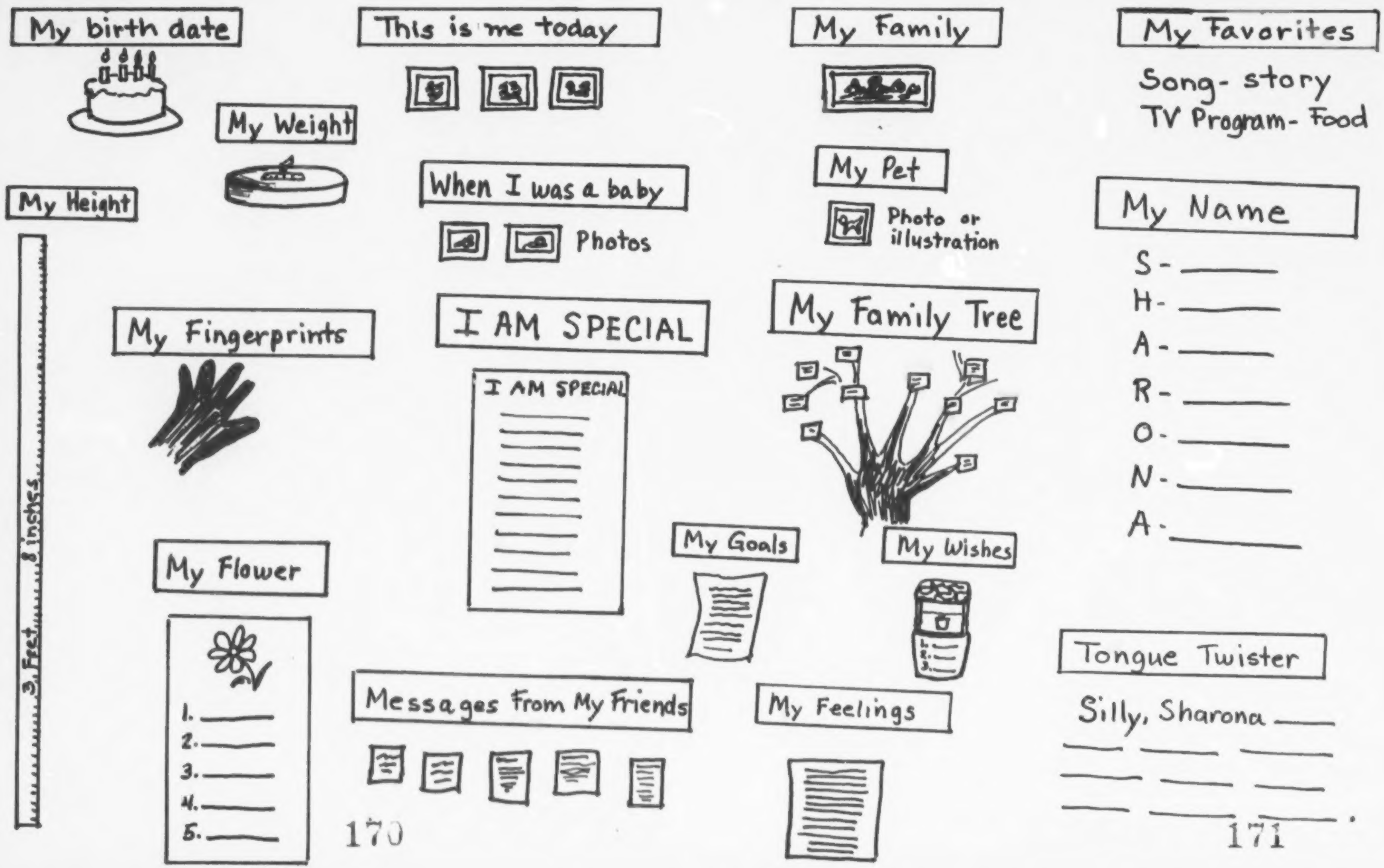
Each petal tells something about me.

Petal number 1 is the color of my hair.
Petal number 2 is the color of my eyes.
Petal number 3 is the color of my shirt
Petal number 4 is the color of my pants/dress.
Petal number 5 is the color of my socks.
And the center is my favorite color.

H

(Captions are written on colored paper.)

Student of the Week



WHAT MAKES ME UNIQUE

Goals: To increase the student's awareness of differences that make each individual unique and to increase awareness that different is not "bad."

Objectives:

1. The student will demonstrate understanding of the concepts by writing and illustrating a story about a different kind of character and how that character dealt with his/her differences.

2. The student will demonstrate an understanding of different appearance or actions that people display.

3. The student will gain an understanding that all people are not the same and that differenced need understanding.

Concept: To increase the student's awareness of differences in individuals and how those differences may become acceptable.

Grade Level: 3-5

Subject: Language Arts/Self-concepts

Cultural Presentation:

I remember the elders talking about a time when it was very hard for Indian children to go to school. There was an Indian school for the children to go to, but the school only had six grades. If someone wanted to go any further they would have to move into town or live with relatives or a friend during the school year. The school bus went through Poarch, but passed right by the Indian children standing by the edge of the road. My story is based on these stories I've heard. It is about a young girl who had courage enough to be different.

Elbie got on the bus, her long hair was carefully combed and she had a beautiful new dress and new shoes. The bus driver looked straight ahead angrily, without a word. She looked around nervously to find a seat on the bus and a friendly face. All she saw were hateful looks from the other boys and girls. No one smiled at her and no one spoke or moved over or gestured for her to join them. Elbie went to the empty seat behind the driver. Elbie looked straight ahead. Her heart was in her throat, but she was determined she would at least finish the first day of school. Her mother and father were so proud of her, but she thought of the terrible names and insults her cousins had mentioned. She thought of her beautiful new clothes and the days she and her mother and sister spent in the cotton fields. Some of the Baptist Missionaries had brought clothing and shoes. The shoes were much too large because everyone knew Creek girls and women have big feet. Elbie dreamed of the day she would graduate. She would be the first from her family to graduate. Elbie would not have to work in the cotton fields and take in laundry to make ends meet. She dreamed of exotic foods like baked ham and turkey and English peas that she had eaten at Miss Bradshaw's house; something besides Rooshie bread and fat back. Elbie was rudely jolted from her daydreams by the sight of an ugly red brick building. She got up to leave the bus, but there must have been something wrong with the way she walked off the bus. Maybe it was the way she dressed or how she carried her books. As she reached the building, her eyes stung from insults and she thought of the schools her parents talked of with the Missionaries - the schools faraway. Maybe there things would be different.

Activities:

1. Have a class discussion to answer the following questions:
    a. What was different about Elbie?
    b. What are some stereotypes about Indians?
    c. What stories have you heard your parents or grandparents tell about hardships they had in school?
    d. Has anything like what happened to Elbie ever happened to you? How did you handle it?
    e. What do you think happened to Elbie later on?
2. Ask the students, "What are things that make you different from everyone else? (voice, personality, hair color, eye color, clothes, fingerprints)
3. Pass out note cards and stamp pads and have the students print their fingerprints on the cards. Have them compare to see that everyone's fingerprints are different.
4. Ask the students to tell about experiences they have had where they felt different from others. Why did they feel different? What did they do? Would they have changed anything?
5. Read as a class the story, "Tiny Bat and the Ball Game."
6. Have the students draw (using models), color and cut out animal masks. Then, using the masks, have them act out the story of Tiny Bat.
7. Pass out drawings of facial expressions reflecting emotions. Have a class discussion to answer the following questions and have students show which facial expression matches how they would feel:
    a. How did Tiny Bat feel when the animals wouldn't let him play ball?
    b. How did he feel when the birds wouldn't let him play?
    c. Why wouldn't the animals and the birds let Tiny Bat play ball?
    d. What reason did they all give for not letting him play stick ball?
    e. How did Little Mouse feel when she heard Tiny Bat crying? What did she say?
    f. How did the animals act when Tiny Bat joined them?
    g. What happened to the animals during the stick ball game? What did Tiny

Bat do?

h. How did Tiny Bat feel when the birds asked him to join them?

i. How did the animals feel toward Tiny Bat? Had their feelings toward Tiny Bat changed?

j. How did Tiny Bat feel when all the animals told him he could play with them on the front row?

k. Has anything like that ever happened to you?

l. How did you feel?

m. Could you do anything to change this? What did you do?

8. Assemble the following materials: typing paper, crayons, pens, pencils, notebook paper, contact paper, cardboard, a sewing machine and an iron. Before class, fold a few sheets of typing paper together for each student, and stitch along the fold with the longest basting stitch, making a booklet for each student. (See Figure 1.)

   Have the students write and illustrate a story about a character who is different from others. Have them tell what was different about the character and what happened to him/her. Rough drafts may be on notebook paper. Have the students exchange stories to proofread them. After the stories are proofread, have the students write and illustrate their stories on the typing paper booklets. (See Figure 2.) Be sure to cut the contact paper diagonally at the corners and to have the contact paper border the cardboard at least 3" around. Leave about a quarter inch between the two cardboard pieces.

   Have the students write the title of their book on the front.

9. Have the students cut out from magazines pictures that tell something about them (their hobbies, likes, dislikes, what they want to do when they grow up, their pets, family, favorite foods). Have them glue the pictures to poster board to make a "Marvelous Me Poster." Have students tell the class about the pictures they selected for their posters.

Resources:

Searcy, Margaret. Tiny Bat and the Ball Game, Portals Press. Tuscaloosa, AL.

Think Write Workshop. July, 1989.

Developed by: Gloria Fowler, Star Route A, Box 205A, Atmore, AL 35602.

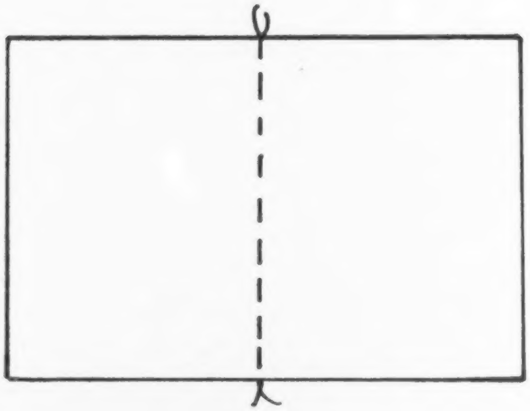


Figure 1

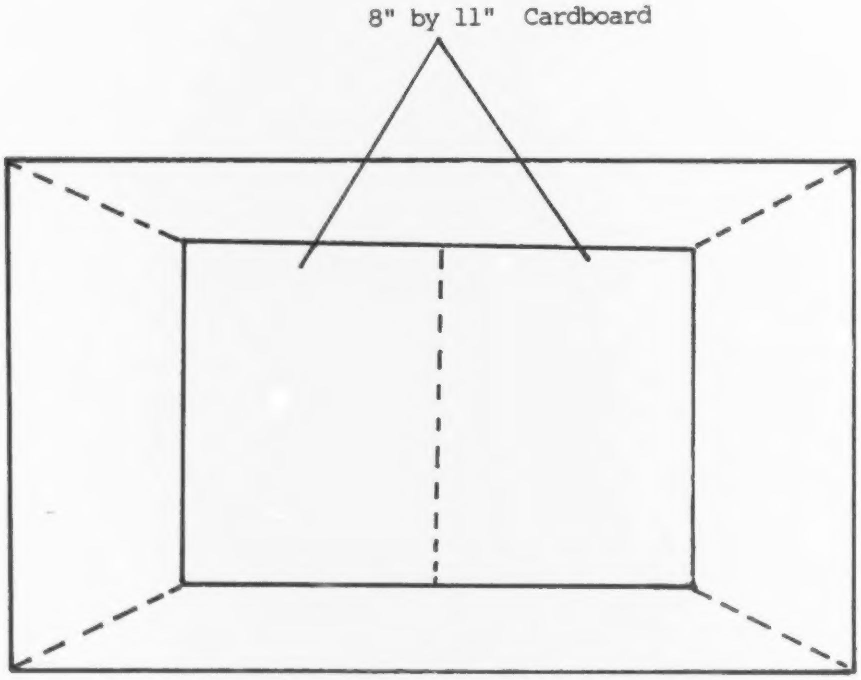


Figure 2

I AM ME

Goal: To have students understand that every culture is different.

Objective: Students will be able to identify cultural values that are important to them.

Concept: Every culture has its own beliefs and values.

Grade Level: 6-8

Subject: Social Studies

Cultural Presentation:

> Defeated, you say?
> I still believe in something different from you.
> I speak a different language.
> I feel a different way.
> I look upon the earth as our mother, giver of all our needs.
> Put down, not defeated, I say.
> Assimilated, you say?
> I hear the beat of our heart, the drum.
> I see the road ahead, long and hard.
> I haven't given up.
> My children shall not give up.
> Side-tracked, not assimilated, I say.

Activities:

1. Read the poem and have a class discussion. Answer the following questions:

   What do you think the poet meant?
   What kind of person would write this kind of poem?
   What did the poet mean by defeated?
   How do you see the earth?
   What does assimilated mean to you?
   What do you think assimilated meant for the poet?
   What does the poet mean, "my children shall not give up?"

2. Have students write a poem or story about their culture.

3. Have students discuss in class their poems and stories.

4. Have students interview a community member or elder about their beliefs and share reports with class members.

5. Have students read the history of the Passamoquoddies and have a class discussion.

6. Have students develop a skit showing the Passamoquoddy values and beliefs.

Resources:

Family

Friends

Elders

Teachers

Developed by: Margaret Dana, Bilinqual Teacher, Beatrice Rafferty School, Pleasant Point, Perry, Maine 04667.

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BEING A FIRST NATION PERSON

Goal: To gain self-knowledge and accept themselves as First Nation Persons.

Objectives:

1. Students will appreciate First Nation values and customs.
2. Students will understand self-respect.
3. Students will be able to list general terms describing culture.
4. Students will be able to recognize many elements that make up culture.

Concept: Our cultural background makes us proud of who we are.

Grade Level: Primary

Subject: Social Studies

Cultural Presentation:

To be a First Nation person is to be unique. It is being happy and accepting who you are. It is coming to a realization that many elements have intertwined to make you the very special person you are today.

It formerly meant growing up and spending early years on a reservation in a log house, being part of a small community and knowing security. There was freedom to roam the fields, woods and streams to investigate and learn about nature through first-hand experience. Respect for the world around you was important.

It meant being poor, but not realizing it at the time. No one went hungry. People shared and helped one another. Vegetable gardens were tended all summer and later, vegetables were stored in root houses for the winter. Wild fruit was picked and preserved. Native foods and Native cooking played major roles in the lives of First Nation persons.

There was no electricity and no running water in homes. Each family member had special tasks to perform in the household that were necessary for survival. Carrying out part of the chores taught young people to be industrious. Tasks were completed and done well.

Children attended school regularly. This was important to get along in the outside world.

Many lessons were taught in the home; a nurturing environment that included grandparents, aunts and uncles. Evenings were spent listening to legends told by elders, listening to ones Native language and speaking it with the elders. Indian humor became a part of life, second only to speaking and understanding your Native tongue.

Elders were rich in traditions and history. They carried legends and wisdom. They taught about life in a gentle and enjoyable manner.

Growing up on a reservation meant taking part in special ceremonies and customs like the Naming Ceremony. It meant learning and doing craft work unique to the Ojibwa/Ottawa Nations. Taking part in gathering plants, roots and bark for medicinal purposes was a privilege. The use of tobacco and cedar for purification or giving thanks was an honor.

Activities:

1. Have the class make a wall mural of a special ceremony (e.g., Spring Festival).
2. Have students draw self-portraits to go with their name design.
3. Read a legend to the class. Have students illustrate the legend with pictures.
4. Invite an elder to the classroom to tell a legend.
5. Compare the reservation under two headings:

   Then   Now

6. Make a book of local legends inscribed by the students and illustrated with their drawings.
7. Plan a Culture Day with the whole school taking part.

Resources:

First Nation People

Elders

Developed by: Rita G. Corbiere, P. O. Box 92, Wikwemikong, Ontario, Canada
POP 2J0.

CHEBON

Goal: To have an understanding of the many ways a person can overcome hardships and barriers they meet in life.

Objectives:

1. Students will identify three ways in which Chebon overcame the barriers in his life.
2. Students will identify three positive values they each possess.
3. Students will identify people from their family and school environments who have made a positive impact on their lives.
4. Students will identify resources and jobs available to help them pursue their life goals.
5. Students will identify several career goals they might like to pursue.

Concept: Native Americans can be successful in overcoming barriers presented by the mainstream society.

Grade Level: 6-8

Subject: Career Education

Cultural Presentation:

Today I am a father of two children. I often wonder how I was able to get to where I am today. I reflect back on my childhood and remember a little Indian boy named Chebon. His father was white and his mother was a full-blood Chickasaw.

Chebon was born in a two-room log cabin with a dirt floor. In the winter, when the cold winds blew and the snows came, Chebon remembers how his sister covered him gently with many blankets to keep him warm and safe through the night.

Chebon remembers his mother passing away when he was very small. He did not understand why his mother went away and never came back. When his mother passed away, Chebon noticed his father was away from home more and more, so his sister took the responsibility of caring for him.

Chebon's sister was a very caring person who loved her little brother very much, but the responsibility of caring for him was great because she was so young. Hardships were many and there was little food, so Chebon's sister decided they would go to live with their grandmother, who would love, feed and care for them.

Living with Grandmother was a happy time for Chebon and his sister. Grandmother was a very kind and loving person. She was always there for Chebon and his sister.

Grandmother took them fishing and cooked the fish they caught. They took long walks down the sandy roads and Chebon enjoyed having the hot sand between his toes. He found joy chasing lizards and catching grasshoppers. During the evenings Grandmother would sit on the back porch and hold Chebon in her arms. She rocked him and told him stories. His sister would sit at her feet. Grandmother would sing hymns to the children.

One day Chebon and his sister overheard Grandmother talking to someone about Chebon's father, who was coming to get them and take them to a boarding school. Chebon did not understand what that meant, but listening to the tone of Grandmother's voice made Chebon afraid and he put his arms around his sister.

When Chebon's father came to get the children, Grandmother hid them in cardboard boxes under the bed. Grandmother told the children to be quiet and not to move. Grandmother had the doors locked and refused to let their father in the house. After many words and much shouting Grandmother came to the bedroom, tears in her eyes, and told the children they must go with their father. There were many tears and much sadness that day. That was the last time Chebon would see his grandmother.

The boarding school was far away from where Chebon and his sister lived. The children rode in the back of a truck with the few clothes they had. Chebon's sister held him and told him she loved him. No matter where they went, she would never leave him. They would never be separated.

When they finally arrived at the school, Chebon and his sister were dropped off in the parking lot. Their father drove off without saying goodbye. They stood there alone, not knowing where they were.

Life at the boarding school was very different from the home life Chebon knew. He could no longer live with his sister. He would lie in his bed at night and weep silently to himself. He closed his eyes and saw his grandmother. He remembered how happy he had been when Grandmother held him in her lap and sang to him. He could not understand why his father had brought him and his sister to a boarding school and left them.

A year passed and Chebon was seven years old. To forget the past, he thought of home as a place that never existed. The home he once knew was only a bad dream. He began to build his own little world; a world that excluded love, happy times and contentment. It was a place where there was only emptiness, bitterness and hate. Not knowing how to control his feelings and how he felt about people, Chebon made himself believe he could survive without the help of anyone. He taught himself to trust no one.

As years passed, and Chebon continued to have bad feelings about his past. It was hard for him to adjust to boarding school, with its regimented system and abusive punishment. Harsh punishment did not help Chebon see himself as someone good. With each punishment came more bitterness and hatred for people around him. Entering his junior year of high school, Chebon was seventeen, but he still remembered his grandmother and the love he had for her.

Then he was approached by the agriculture teacher, who took an interest in him. He began to show Chebon that through hard work and liking oneself, you can become someone that is appreciated by others. He said to Chebon, "If you spent as much time doing positive things as you are do in negative things, you could do anything you want in life." After many weeks of thinking about this, Chebon decided to turn his life around. He began to work very hard. He knew in his heart what he needed to do. To help him reach his goals, he relied on the only person he had ever trusted since he was taken from his Grandmother.

Change, trust and acceptance came hard for Chebon, but as time passed and with help from his friend, he began to once more look at life as being good. Chebon took an interest in school, like never before and worked hard on the farm to prove to himself he could be somebody.

He finished high school and, encouraged by his friend, he entered college. College was hard for him because he had not prepared himself. College expenses were paid for with hard work in the hay fields, mowing grass, painting houses, cutting wood and working on the boat docks. Chebon survived his college days living on one hundred dollars a month. He finished college and taught school for thirteen years. He then went to work for the Oklahoma State Department of Education. He never forgot his friend who had helped him turn his life around and refers to him to this day as his Godfather.

Activities:

1. Read and discuss the story with the class. Identify the story's main character.

2. Identify and discuss several major problems faced by Chebon and his sister. List these on the board.

3. Identify several ways the children overcame their problems. List these on the board.

4. Identify the people who positively impacted the lives of the children. List them and have students tell why they think they were positive role models- and use webbing activity to expand this concept.

5. Have students further this concept by individually webbing a person who has made a positive impact on their life.

6. Discuss ways Chebon put himself through school. Have students discuss which of those ways would still be available to them today - are those jobs still available? Discuss other alternative jobs through which students could put themselves through school.

7. Chebon pursued education courses, discuss other occupations.

8. Have students discuss realistic goals - expand on their ideas and help them broaden their goals for their future education and career choices.

Resources:

Personal stories of others who have survived hardships

Developed by: Boyd Speaks, State Department of Education, State of Oklahoma,
Oklahoma City, OK. 73105-4599.

THE WISDOM OF ELDERS

Goals:

1. To provide students with an awareness and appreciation of the knowledge of elders.
2. To help students develop positive attitudes toward elders.
3. To help students realize they will one day be elders.

Objectives:

1. Students will verbalize their understanding of Chief Dan George's poem, "Words To a Grandchild."
2. Students will write a brief journal entry of wisdom they have learned from a grandparent or other elder in the community.
3. Students will imagine themselves as elders and write down knowledge or advice they would like to pass on to their children or grandchildren.

Concept: Our elders have alot to offer us.

Grade Level: 7-9

Subject: Family Life

Cultural Presentation:

Present a picture of Chief Dan George and ask the students to identify him.

Chief Dan George was one of Canada's most well known elders. He was born a member of the Co-Salish tribe, on the Burrand Reserve in North Vancouver, B.C. in 1899. He grew up on the Burrand Reserve with his family. Here he gathered fish berries and preserved food for winter months, like all children on the reserve. He learned the various crafts and his traditional ways.

As an older child and adolescent he attended boarding school in Vancouver. At sixteen, he left school to become a logger. He married three years later. At the age of 47 he was seriously injured and could not remain in his old profession.

During the next stage of his life, he became well known as an entertainer and musician. He appeared in numerous films and television series: "How to Break a Quarter Horse," "Little Big Man" and "The Beachcombers." During later life, he also became involved in public speaking and writing.

Although Dan George passed away, the wisdom of his years lives on in his poetry.

Activities:

1. As a class, read the poem "Words To a Grandchild." Afterward, discuss the wisdom Dan George is relaying to young people.
2. Students will share knowledge they have learned from elders with other class members: a legend, a recipe, hunting tip, etc. Make a book or display.

3. Invite an elder to the classroom to share the beginnings of the community and early customs. Allot time for the students to ask questions.

4. Each student will interview an elder to learn about the early lifestyles of the community. Students may use tape recorders, where elders agree, to relay information to fellow students.

5. Plan a meal for elders of the community. This meal should be prepared and served by the students, with the help of the teacher. After eating, invite the elders to share stories and customs with the students.

6. Students will imagine themselves as grandparents and relay what knowledge they would like for their grandchildren to know about their culture. Depict the knowledge in a poem, a legend, poster or mobile. This project will be shared with another class and displayed in the classroom or corridor.

Resources:

George, Chief Dan. My Heart Soars. Canada: Hancock House Publishers, Ltd., 1974.

Student Journals

Community Elders

Tape recorder

Developed by: Lisa Tobin, St. Anne's School, Conne River Indian Reserve
Newfoundland, Canada, A0H 1J0, (709) 882-2747.

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PROMOTING POSITIVE IMAGES OF NATIVE AMERICANS

Goal: To develop positive images.

Objectives:

1. Students will express pride in being Native American.
2. Students will understand how the media misinterprets the image of Native peoples.
3. Students will list three negative stereotypes of Natives.
4. Students will define the word "stereotype."
5. Students will recognize negative images of First Nation people depicted in books.

Concept: Stereotyping of First Nation people is misleading and harmful. First Nation children are exposed to many ideas of what it is to be Indian.

Grade Level: K-12

Subject: Social Studies

Cultural Presentation:

Anti-Native American attitudes and stereotypes are common throughout North America. Over the centuries of Euro-American interaction with Native peoples, an enormous amount of myth, fiction and stereotyping has developed within white society about Indians. This white-created image of Indians has generated much continuing interest but does not bear any relationship to the reality of Native peoples.

Children's perceptions of Native Americans are formed from a variety of sources. Parents, peers and teachers help to mold attitudes. Television, movies, comics, advertisements, games, tags, food packages and greeting cards contain stereotypes and caricatures which transmit the white-created "Indian" image.

Children's books also play an important role in depersonalizing, ridiculing and stereotyping. Native people are treated in patronizing ways.

Stereotyping occurs when an entire group is characterized in specific ways and these characteristics are attributed to all individuals who belong to that group. Native American stereotyping occurs when particular characteristics are treated as distinguishing Native people from other people.

The white-created Indian imagery is used for the following functions:

a) For humor, by portraying Indians as being silly and laughable.

b) For fantasy, by showing animals or non-Native children as Indians.

c) For decorative purposes, adding a headdress in a manner unrelated to text.

d) For symbolic reasons, to suggest violence, danger or fear.

Whatever the reason, this Indian imagery degrades Native people and cultures and distorts non-Native children's perceptions of Native Americans.

Most of the images children receive of Native peoples and cultures are stereotypic, distorted and unreal. These images play a crucial role in distorting, and warping non-Native children's attitudes toward Native Americans.

Activities:

1. Have students draw an Indian and the house s/he lives in. Have them draw whatever comes to mind first. Have an oral discussion of those aspects of their drawings that identify the person as an Indian. Write responses on the board. Many responses will be stereotypic and will reflect aspects of the white-created Indian.

2. Introduce the word stereotype. Explain it as a mistaken idea about how a whole group of people behave, or think, or dress. Discuss why all stereotypes are wrong and dehumanizing, since different people in any group behave, think and look different from one another.

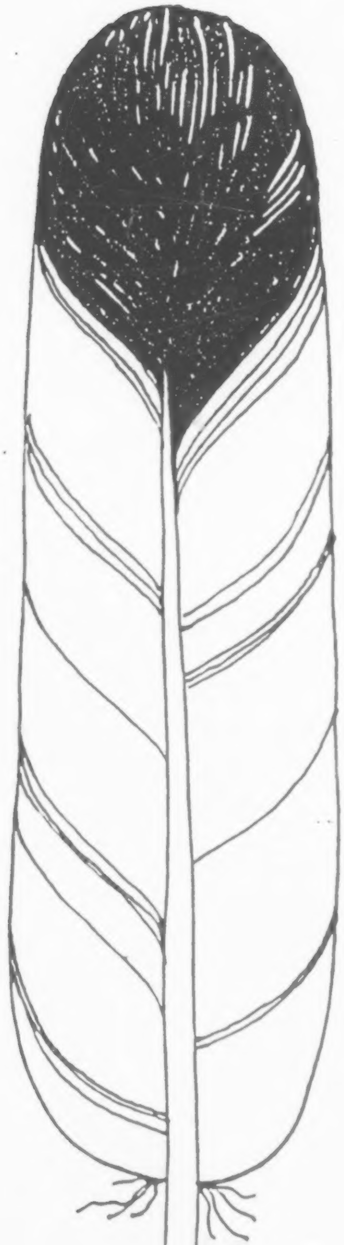
3. Collect or look for examples of stereotyped images on television, on food packages, in comic books, on greeting cards or in games and tags. Encourage students to bring such examples to class. Report to the class and explain why they are stereotypes.

4. Make a wall mural showing a special occasion, e.g., Spring Ceremony. This is the time when First Nation people wear feathers and special dress.

Resources:

Racism and Sexism Resource Centre for Educators, A Division of the Council on Interracial Books for Children, Inc. 1841 Broadway, New York, NY 10023 Unlearning "Indian" Stereotypes. (Pages 10-19).

Developed by: Rita G. Corbiere, P.O. Box 92, Wikwemikong, Ontario, Canada POP 2J0.



AMERICAN INDIAN INTERPRETATION

ARROW TO THE SUN

Goal: To understand the cultural values relating to the Pueblo Indian way of life.

Objectives:

1. Students will develop through the printed form of Gerald McDermott's Arrow to the Sun.
2. Students will be able to retell the story in sequence.
3. Students will be able to identify the main characters in a story.
4. Students will be able to identify local environmental objects illustrated in the book and explain their purpose or function.
5. Students will be able to select instruments, both Native (drums, rattles, bells) and traditional (sticks, triangles, woodblocks) depicting the story's characters.
6. Students will be able to reproduce a rhythm pattern given by the teacher or corresponding to a word or sentence pattern.
7. Students will be able to act out the story, using instruments.

Concept: We learn our values through our oral traditions. We can also read what others say about our traditions.

Grade Level: Kindergarten

Subject: Language Arts/Music

Cultural Presentation:

Read the story Arrow to the Sun by Gerald McDermott.

The Pueblo people of the southwestern United States live in the oldest continuously inhabited communities and dwellings in North America. The word Pueblo comes from the Spanish word meaning village. The communities are close-knit, with both extended family and clan relations fostering closeness and respect. This lends itself to a strong, rich, oral heritage of legends and traditions. Values and culture are thus passed on from generation to generation.

The agricultural base of the Pueblo people centers around corn. It is a dietary staple and major nutritional source. The desert environment makes water a source of life for both people and crops.

Pueblo people are noted artisans, producing pottery, silver and turquoise jewelry and beadwork.

(Adapted from Resource and Study Guide, developed and compiled by Bill Morgenstern, Fort Frances/Rainy River Board of Education, 1988.)

Activities:

1. Present the SVE filmstrip "Life of a Pueblo family" and have students discuss similarities and differences between the Acoma family and their own.

2. Take a nature walk and talk about natural geographic features of Pueblo people: mountains, mesa, river, foothills.

3. Identify animals presented in the story; use "body" as instrument to create sound of that animal. Select instrument which produces a similar sound. Read the story again and add the body instrument and rhythm instrument sounds as background. Handout A.

4. Divide story into sequential parts. Have students put story in sequence.

5. Have students create a linear mural depicting the story.

6. Make large paper bag costumes. Have students act out the story. Handout B.

7. Discuss animals in the book and do "hand-webbing" activity for students' input on animal qualities. Make shape books about animals. Handout C, D and D-1.

8. Ask elders to tell stories to children.

Resources:

McDermott, Gerald., Arrow to the Sun, Markham, Ontario: Puffin Books, 1981.

Morgenstern, Bill., Resource Guide and Study Kit, Fort Frances/Rainy River Board of Education: 1988.

"The Life of a Pueblo Family," Society for Visual Education (filmstrip and audio cassette).

Developed by: Myrna Dingman, Kindergarten Teacher, San Felipe Pueblo Elementary School, Box E, San Felipe Pueblo, New Mexico 87001, (505) 867-3364.

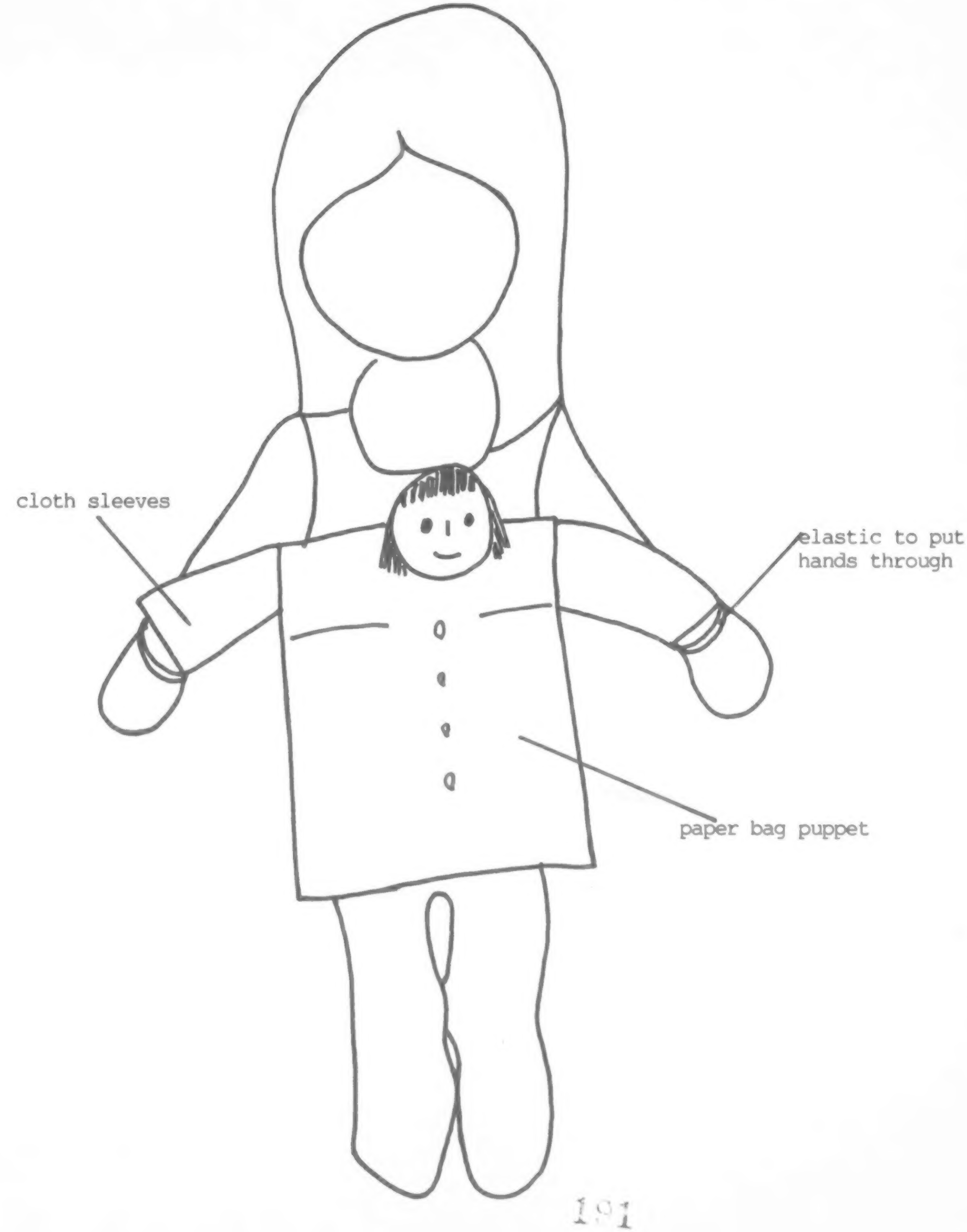
Handout A

BEES MIGHT BE REPRESENTED BY:
BODY INSTRUMENTS:
BUZZING SOUNDS OF VOICES
RUBBING PALMS OF HANDS TOGETHER IN CIRCULAR MOTION

RHYTHM INSTRUMENTS:
SCRAPERS
WOODBLOCKS WITH SERRATED EDGES
WIREBRUSH ON SNARE DRUM

THESE ARE ONLY SUGGESTIONS-ALLOW THE CHILDREN TO CHOOSE WHAT SOUNDS APPROPRIATE TO THEM.

Handout B



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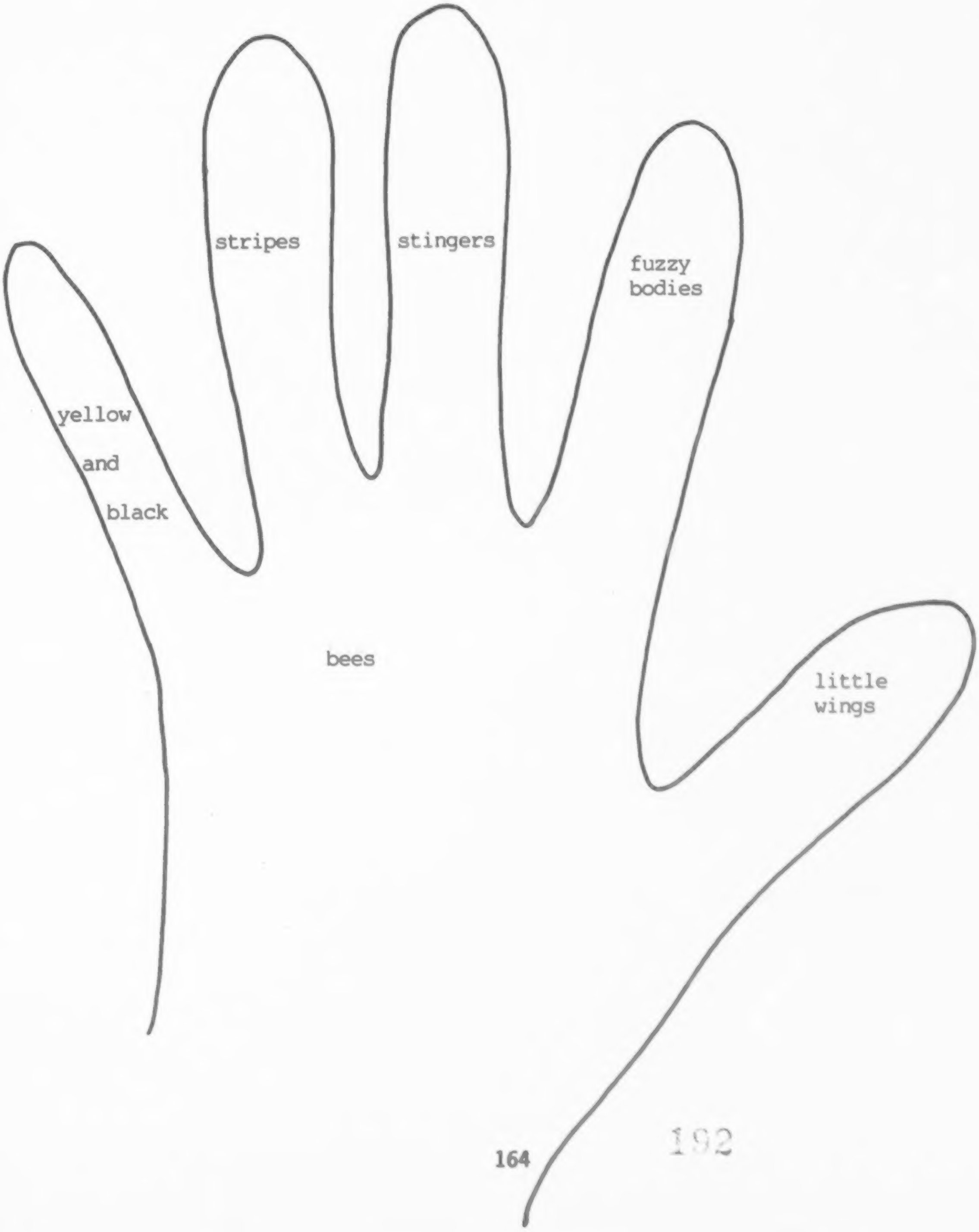
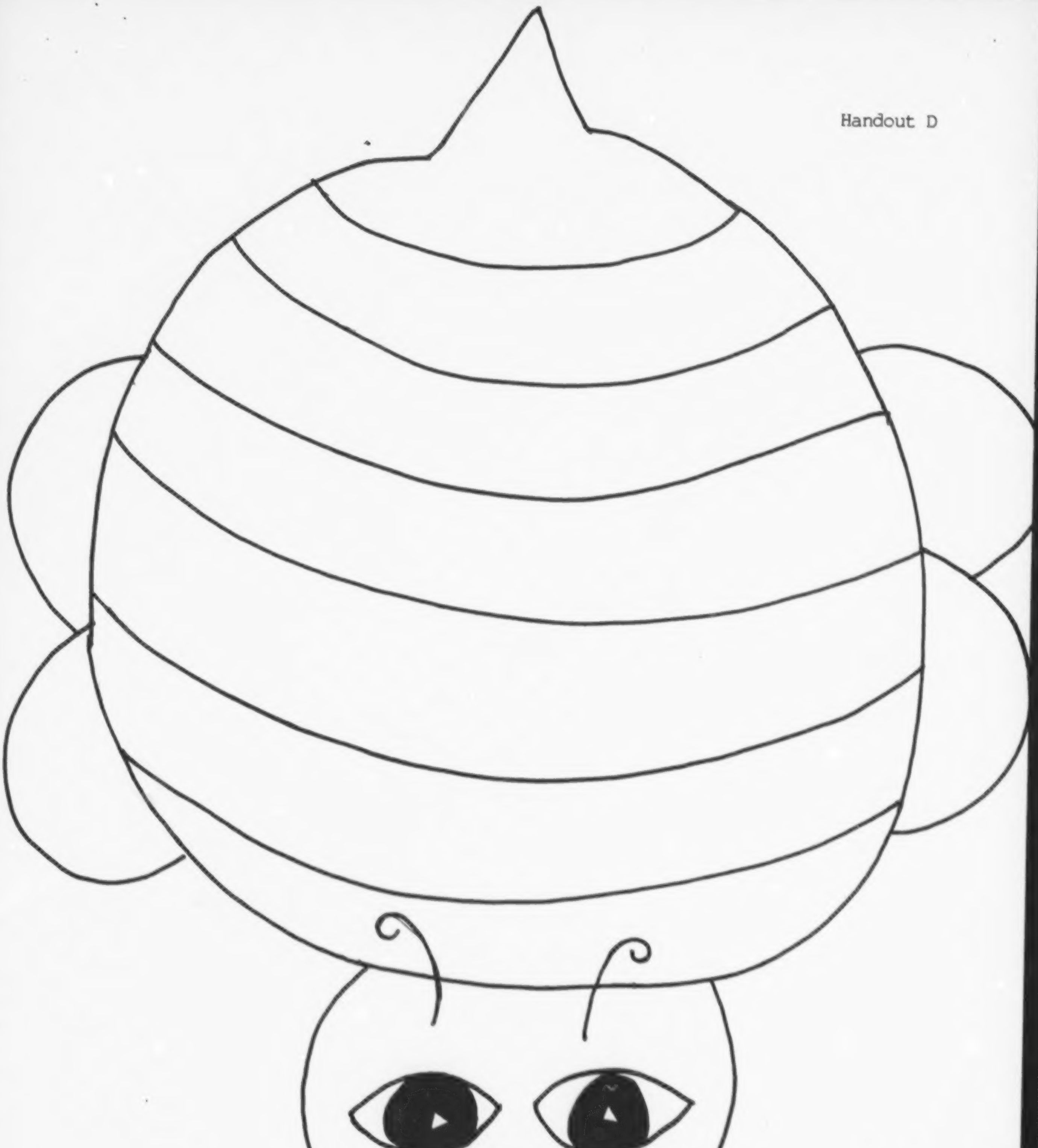
Handout C

"finger-webbing" Young children can find five general characteristics or related ideas. With older children this concept is expanded.



Handout D



Bees

Handout D-1

Bees are yellow and black.

Bees have stripes.

Bees have stingers.

Bees have fuzzy bodies.

Bees have Little wings.

The child would trace, copy or write each sentence on a separate page to be included in his/her shapebook. Again, allow the children to choose those animal characteristics or qualities which are appropriate for them.

BLACKFEET MARRIAGE CUSTOMS DURING THE 1800S

Goal:	To become familiar with the Blackfeet marriage customs of the 1800s.
Objectives:	1. Each student will be able to identify the marriage customs of the Blackfeet people during the 1800s. 2. Each student will be able to identify the similarities and differences between Blackfeet marriage customs and those of the Ojibway in the 1800s. 3. Each student will develop comprehension, reading, writing, research, communication and comparison skills.
Concept:	It is important to have knowledge of other Native American tribes in order to develop an appreciation of the similarities and the differences.
Grade Level:	8
Subject:	Language Arts

Cultural Presentation:

The novel used for this lesson is Sweetgrass. This book is based on a 15-year-old Blackfeet girl and her development into a woman. The novel takes place during the 1800's and describes the customs, values, gender roles, food, clothing and lifestyle of the Blackfeet during this time.

This is an excellent book for the grade 8 level since the main character is the same age as the reader. Sweetgrass' passage from a girlhood to a womanhood was hard and intense. The metamorphosis was imperative to Sweetgrass. Her love, Eagle Sun, was waiting for her to be his sit-beside-him wife. She had to face hard work, warfare, smallpox, death and many important decisions.

*Students should read the entire novel before beginning these activities.

Activities:

1. Through Sweetgrass and other resource books, students will create a 200-300 word research paper on the marriage customs of the Blackfeet people. This project will include a title page, footnotes and a bibliography.

2. Each student will create a chart displaying the similarities and differences of the marriage customs of the Ojibway and Blackfeet people. Students will interview Ojibway elders in their communities, where possible. If these interviews do not provide enough information, then additional resources may be used. The Blackfeet information will be taken from the previous activity. (See handout).

Resources:

Hudson, Jan. Sweetgrass, Philomel Books, New York 1989, Canada Tree Frog Press, Canada, 1984.

Developed by: Cheryl McGraw, Pontiac School, Wikwemikong, Ontario Canada POP 2J0.

BLACKFOOT AND OJIBWAY MARRIAGE

CUSTOMS

Similarities	Differences

APPRECIATION OF BLACKFEET CULTURE AND ITS RELATIONSHIP TO THE ENVIRONMENT DURING THE 1800S

Goal: To gain knowledge and respect for the Blackfeet culture during th 1800s.

Objectives:

1. Students will be able to understand the importance of the Sun Dance to the Blackfeet people.
2. Students will be aware of the lifestyle and customs of the Blackfeet people and their link with the environment.
3. Students will develop communication, public speaking, social, cooperative, writing, reading and research skills.

Concept: Environment, physical needs, lifestyles and customs are all interwoven.

Grade Level: 8

Subject: Language Arts

Cultural Presentation:

The novel used for this lesson is Sweetgrass. This book is based on a 15-year-old Blackfeet girl and her development into a woman. The novel takes place during the 1800s and describes the customs, values, gender roles, food, clothing and lifestyle of the Blackfeet during this time.

This is an excellent book for the grade 8 level, since the main character is the same age as the reader. Sweetgrass' passage from girlhood to womanhood was hard and intense. The metamorphosis was imperative to Sweetgrass. Her love, Eagle Sun, was waiting for her to be his sit-beside-him wife. She had to face hard work, warfare, smallpox, death and many important decisions.

Activities:

1. Invite a guest speaker to the class to share his/her knowledge of the Sun Dance. and how it has affected his/her life.
2. In groups, have students create a diagram or a model of the Sun Dance lodge, accompanied by a written report. Provide resource books to help complete this activity. Keep in mind that the Sun Dance varies from area to area, so not all diagrams, models or reports will be the same. Have students present their work and display it.
3. Have students complete a research paper on the lifestyle of the Blackfeet. Have them include the connections between environment and lifestyle. Students should include the following areas in their projects:

    (1) food
    (2) clothing
    (3) transportation
    (4) warfare
    (5) geographical location
    (6) gender roles
    (7) religious practices
    (8) ceremonies

The project should include a minimum of five diagrams, one map, title page, table of contents, footnotes and bibliography. Students should be encouraged to use approximately five different sources. Display the completed papers.

4. Following completion of the projects, have a class discussion on how the Blackfeet way of life was closely related to the environment. Make a flow chart to display in the classroom.

Resources:

Hudson, Jan. Sweetgrass, Philomel Books, New York 1989.

Hudson, Jan. Sweetgrass, Tree Frog Press Limited, Canada 1984.

School libraries with materials on the Sun Dance. (The following tribes participated in the Sun Dance: Blood, Plains-Cree, Plains-Ojibway, Oglala, North Blackfeet, Sarcee, Crow, Kiowa and other plains tribes.)

Developed by: Cheryl McGraw, Pontiac Schools, Wikwemikong, Ontario Canada
POP 2J0

SMALLPOX AMONG THE BLACKFEET DURING THE 1800S

Goal: To identify many factors which affected the First Nation population.

Objectives:

1. Students will be aware of the symptoms, spread and past and present remedies for smallpox.
2. Students will realize the affect European diseases had on Canada's First Nation population and their own community.
3. Students will develop oral communication, writing, reading, listening, and research skills.

Concept: From the time of first European contact, the First Nation population has been under attack, but it is a surviving population.

Grade Level: 8

Subject: Language Arts

Cultural Presentation:

This lesson is based on chapters 9, 10 & 11 from the novel Sweetgrass. These chapters address the smallpox epidemic which devastated the Blackfeet people during the 1800s on the Canadian prairies. These chapters deal with the spread of the disease, the symptoms and the great number of Blackfeet who died.

As a class read the chapters aloud, giving each student the opportunity to read.

Activities:

1. Invite a nurse from the community to the class to discuss smallpox. Ask her to address the following:
    a. Where the disease originated
    b. How the disease was identified (symptoms)
    c. How it spread
    d. Traditional remedies
    e. Modern remedies
    f. Why it was so devastating to First Nation people
    g. Other diseases which affected the First Nation population (European origin)
2. Have students paraphrase the nurse's lecture into a brief written report.
3. Have students prepare a report (to present to the class) on another disease affecting First Nations. Have them include:
    a. Where did the disease come from?
    b. What were the symptoms associated with the disease?
    c. How did it spread among the First Nation people?
    d. Traditional ways of dealing with the disease as well as today's

methods.

e. Why was it so devastating to the First Nation population, but not so devastating for the Europeans.

Students will include footnotes, bibliography, title page as well as a table of contents. Students will be expected to use resources from the school library.

4. Students will find a member of their community who was affected by one of the above diseases, or remembers someone who was affected. They will take the information they have gathered and create a poem to display their new knowledge.

Resources:

Hudson, Jan . Sweetgrass. New York: Philomel Books 1989, Canada: Tree Frog Press, Canada 1984

Health Nurse from Wikwemikong Health Center

Developed by: Cheryl McGraw, Pontiac School, Wikwemikong, Ontario, Canada POP 2J0.

CHERYL'S POTLATCH

Goals:

1. To learn about the Carrier Potlatch system.
2. To encourage Carrier students to develop pride in their heritage and positive self-images.
3. To encourage non-Native students to develop a respect for the Carrier culture and positive attitudes toward Carrier students.
4. To encourage both Native and non-Native students to learn about the history and traditions of the Carrier people and to the contemporary Carrier community.

Objectives:

1. Students will identify the four clans in the potlatch system.
2. Students will identify the clan that organized the potlatch.
3. Students will name three things that happen in a potlatch.
4. Students will give two reasons for holding potlatches.

Concept: Ceremony is significant to the Carrier culture.

Grade Level: 1

Subject: Language Arts, Math, Social Studies

Cultural Presentation:

Read the story, "Cheryl's Potlatch" to the class.

Activities:

1. Have a class discussion. Is the story true or imaginary?
2. Have students sequence the story.
3. Have students attend a potlatch and visit the reserve.
4. Have students draw pictures of the clan symbols.
5. Have students find out what clan they are from, by talking to their families.
6. Have non-Native students choose a "pretend" clan symbol for themselves.
7. Have a simulated potlatch in the classroom. Invite parents and elders to attend and help.
8. Have students ask their families to help them choose ancestral names for themselves, using their own cultural backgrounds.

9. Have students share their names with the class and then make headbands with their new names.

10. Have students write stories about the potlatch they attend.

11. Have students color pictures of an elder in regalia.

12. Teach the students to count money in a headband (as in potlatch).

13. Show a video of a local potlatch.

14. Have elders visit the class to show their regalia.

Resources:

Cheryl's Potlatch, Sheila Thompson

Elders Society of Burns Lake
    Jack and Ellen LaCerte
    Antoine Tom
    Madeline Plasmay
    Ann Williams
    Madeline Williams

Stoney-Creek Potlatch Video, available from Carrier Sekani Tribal Council, Prince George, B.C.

Developed by: Pat Gooding, Kae Charlie, Box 1059, Muriel Mauld Primary School, Burns Lake, B.C. VOJ 1EO.

BERRY PICKING

Goal: To become familiar with the berries Carrier people pick.

Objectives:

1. Students will identify three berries: huckleberry, soapberry and saskatoon.
2. Students will be able to name two areas where the Carrier people find berries.
3. Students will name ways to prepare and eat berries.
4. Students will explain how berries were preserved traditionally.
5. Students will be able to explain two ways berries are preserved today.

Concept: Berries have always been an important source of food for the Carrier people.

Grade Level: 1

Cultural Presentation:

Read the two stories to the class and discuss.

At'soo

Northwest Indian Reading Series - "Grandma and I"

Activities:

1. Have the children draw and color huckleberry, soapberry and saskatoon bushes.
2. Have a parent come to the class to help the children make soapberry ice-cream, newass.
3. Read "Blueberries for Sal" to the children and make a listening center for them to practice reading, using the filmstrip and cassette tape of the story.
4. Have the children write a short story in their journals about a berry picking experience they've had.
5. Invite an elder or parent to the class to explain how berries were traditionally preserved. Have the children sequence the steps involved in preserving berries (as a whole class activity on the board). Then follow up with a class writing activity.

6. Math
    - Estimating how many berries in the jar.
    - Counting berries, by ones, fives, tens
    - Number stories with berries using addition and subtraction to 10.

Resources:

Northwest Indian Reading Series - "Grandma and I"

At’soo

Blueberries for Sal - Robert McClaskey

Carrier Community members

Developed by: Kae Charlie, Pat Gooding, Box 1059, Muriel Maued Primary School,
Burns Lake, B.C. VOJ IEO.

AN IROQUOIAN STORY ABOUT THE LITTLE PEOPLE

Goal: To develop respect for each other.

Objectives:

1. Students will learn to share.
2. Students will express positive feelings toward peers.
3. Students will learn to show respect for each other.

Concept: Respect for oneself and for others is important.

Grade Level: Pre-K - Kindergarten

Cultural Presentation:

Long ago there was a little Mohawk girl named Katsitsiororoks, which means Gathering Flowers. This little girl had an adventurous nature. Every day when her duties were finished, she would pack a lunch and go to seek adventure.

One day she awoke near the St. Lawrence River bank and discovered a little tiny family next to her. She remembered her mother telling her if she ever met these tiny people not to be afraid, to talk to them. Gathering Flowers immediately offered her lunch to her new found friends. When the little people finished eating, the father, mother and children invited Gathering Flowers to go home with them.

When they came to an unusual rock, the father spit on his hand, rubbed the rock and it opened. Inside the rock was their house, with a little table, tiny chairs and a little stove with a soup pot. The little man remembered the Indian girl was bigger than his family, so he performed magic. He rubbed her head and she became smaller and smaller. They invited her to join them for soup. The soup pot remained full and never was empty. It was a magic soup pot.

Gathering Flowers decided to go home. The little people told her not to tell anyone about her new friends. She promised to come and visit everyday. The little man rubbed the girl's head again and this time she became her normal size.

One day Katsitsiororoks returned to tell the little people that she and her family had to move on to a better hunting ground. They told her to make three wishes and they would come true. Her first wish was to own a magic soup pot, she could share with her family and others and never be hungry again. Her second wish was never to hurt anyone with words. Her third wish was to find something nice about everyone. The little people told Gathering Flowers her wishes would make her happy for the rest of life.

Activities:

1. Read the story to the class.
2. Have a class discussion and answer the following questions:
   a) What does Katsitsiaroroks mean?

   - b) If you had a magic soup pot, would you share?
   - c) What words would hurt other people?
   - d) What words would make your friends feel good?

3. Have the students draw pictures about the story.
4. Have the students share their drawings with the class.

Resources:

The Iroquoian Story of Akwesasne

Developed by: Jean Herne, Teacher: Mohawk Language and Culture, Hogansburg, NY 13655.

AMERICAN INDIAN NARRATIVE

TEARS

Goal: To provide knowledge of the Creek Trail of Tears.

Objectives:

1. Students will understand the hardships endured on the Trail of Tears.
2. Students will locate on a map the trails taken by the Creeks to Indian territory in what is now Oklahoma.

Concept: Surviving hardships requires family and tribal unity.

Grade Level: 6-8

Cultural Presentation:

Legend of the Trail of Tears

Annakee observed the beauty around her. It was indeed a beautiful spring day. The fruit trees were in full bloom and all the crops had been planted. Suddenly, the south winds sprang up. The clouds became dark and it began to rain. Annakee became very frightened and ran to her grandmother's waiting arms. There she felt safe and warm. Annakee had no idea that before long, all the beauty would be gone and she and her people would be driven from their homeland west to Indian Territory.

When the removal began, it was hard for Annakee to understand all the changes taking place. She held on tightly to her grandmother's hand as they walked with many Indians, some of which she did not know. Everyone seemed to be fearful and sad. Annakee began to suffer from mosquito bites and scratched her tired little legs until they bled.

At night, the stars that once twinkled and shined like dew drops in the rainbow now appeared dim and seemed to be hiding from her. Annakee dreamed of the comforts of home and how it used to be with plenty of food: corn, dried fruit and meat. She dreamed of her two older brothers, who hunted and fished all the time. One comfort she had and held to tightly was a doll made from a corncob and dressed like her grandmother.

Along the journey they camped for several days at a time and then moved on. The soldiers were mean and hateful to her people. She began to notice if a baby cried from thirst, hunger, or fatigue, the soldiers took the child from the cradle, on the back of the mother, took it by the legs and whipped it against the trunk of a tree until it went limp. Then threw the child aside. Once a mother ran to her dead child, refusing to leave the bleeding broken body. The mother, too, was whipped to death by the soldiers and left behind.

Annakee shivered and thought it was a bad dream. It seemed to her that her grandmother took charge and would talk to the women during the night. She would tell the women who still had babies suckling, "If the soldiers get your baby, let it go. We have to look after the older children. Never look back; just continue to march on." After that, it became common practice.

In the soldiers' camp nearby, the aroma of their food would reach Annakee's people and the hunger became almost unbearable. To lessen the hunger pangs, the women sang songs, not audible to the soldiers, about the Creator of all things, telling that he lives, to be fearful and to pray.

Grandmother was very stern and taught Annakee never to cry, even if she were hurt or hungry. She was never to look back to see what was going on. Annakee had mixed emotions and grew up very fast for a child of seven years.

There were times when the men tried to escape. They were shot to death or destroyed by vicious dogs. The tragedies in the wilderness were unforgettable. As weeks passed, there were times when the soldiers would tear the clothing from the young girls twelve years and older or young mothers and molest them. Annakee always looked the other way when these terrible things occurred.

Only after many weeks and months were they allowed to camp by a river when food was getting low. The men were allowed to hunt under the watchful eye of the soldiers.

The worst part of the trip was a time when hundreds of men, women and old women disappeared in the swift, deep and muddy Mississippi River. Rowboats were available for the soldiers. The men of the tribe were allowed to make rafts six to nine feet in length, tied together with animal skins. Some, who were physically able, swam across. The big house fire was saved and preserved across the Mississippi River by three men. The fire was the redman's friend signifying of closeness and togetherness; used to cook meals and keep wild beasts from the camp.

To add to the hardship, snow descended. It became very cold and almost unbearable, but Annakee did not cry. Her little moccasins were worn out and her feet were wrapped in cloth. Each step she took left footprints of bright blood in the snow. She did not hurt anymore because her feet were numb. She was helped by a soldier, on horseback, who put her in the saddle in front of him.

That night in camp she had a chill and fever set in. Annakee was aware that she would be left behind to die if she did not recover. She asked her grandmother that night, "Will I see the man they killed and hung on the tree if I go to sleep in death?" Grandmother replied, "Yes, but you are not going to die."

Each day the kind soldier wrapped her up and carried her on his horse. She became very sick and at times remembered very little. She noticed that food was becoming less and less. She also noticed there were fewer soldiers. They, too, were dying of hunger and sickness.

Months later, Annakee became stronger when spring finally arrived. The soldiers were becoming friendlier and allowed the Indians more freedom to have council meetings and to visit with their medicine man. He assured them they would reach their destination and be allowed to start all over again.

As soldiers began to get sick, the Indians were allowed to camp for longer periods of time to hunt and fish, not patrolled as before. At one time, all the food they had was corn boiled in water. One sick soldier approached the campfire and held out his tin cup for broth. He was refused by the Chief in camp. When Annakee looked up she saw that it was the soldier who had held her and taken care of her months before when she was sick. She ran to her grandmother and told her to give him the broth. From that day forth, she became a symbol of mercy, took away the hate, fear and somehow helped all those who saw her. The missionaries had taught her love for others and, most important, about forgiveness.

Years later, in Indian territory, Annakee gathered her grandchildren around her, and told them about her removal to the Indian territory and the soldier who picked her up and cuddled her during her illness. If not for the soldier's kindness, they would not be here.

Activities:

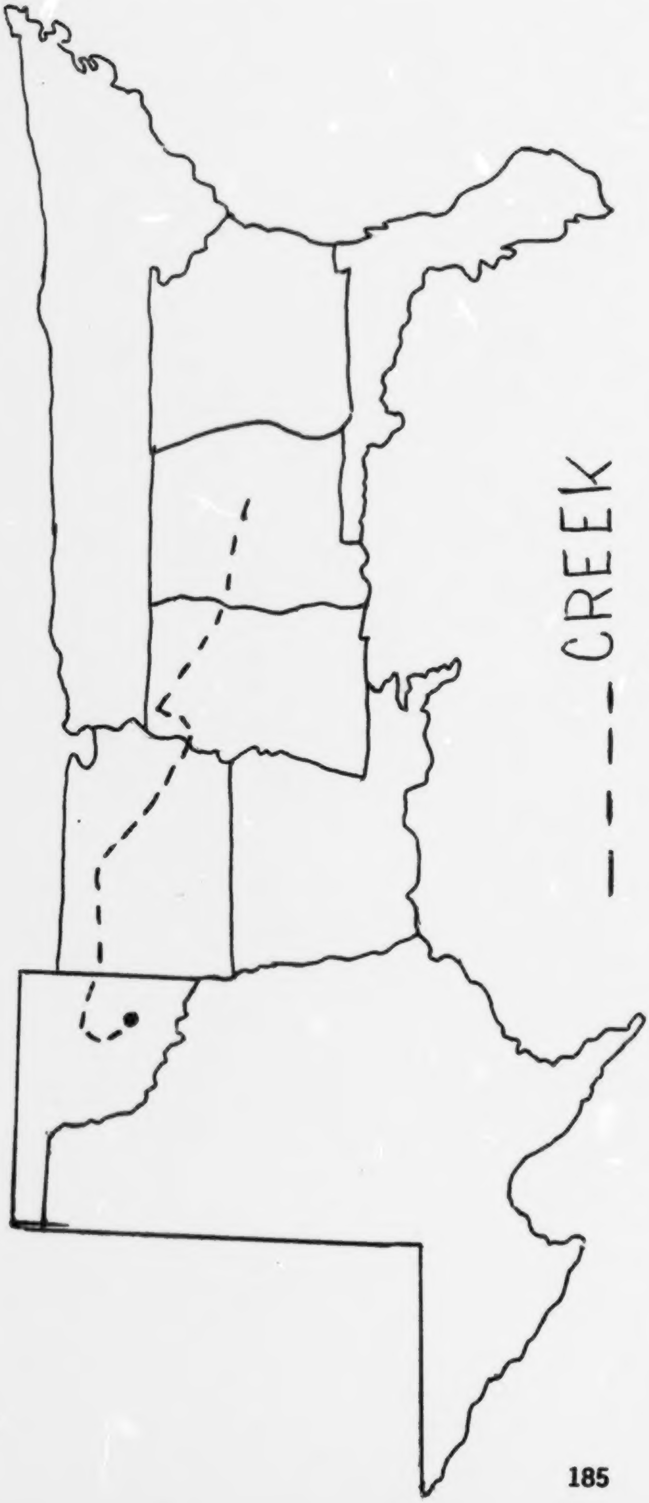
1. Have a class discussion on events of the story and trace (on Handout A) the Creek Trail of Tears from the eastern U.S. to Oklahoma.
2. Have students illustrate one idea from the story. Display the drawings on a bulletin board.
3. Have the class answer the following questions:
    - a) If you were Annakee, would you have given broth to the soldier?
    - b) How would you interpret this statement?: "Never look back, just march on."
    - c) What would you have done if you were in the boat?

Resources:

Indian Legends of the Trail of Tears and Other Stores as told by Elizabeth Sullivan.

Developed by: Boyd Speaks, Box 773, Locust Grove, OK 74352.

Handout A



EARLY NEWFOUNDLAND SETTLERS

Goal: To gain knowledge and understanding of the first inhabitants of the island of Newfoundland.

Objectives:

1. Students will give three reasons for settlers coming to Newfoundland.
2. Students will describe the migratory patterns of early settlers.
3. Students will list the hunting tools used by early settlers.
4. Students will describe the hunting patterns followed by early settlers.
5. Students will list the animals hunted by early settlers.

Concept: The early settlers contributed to Newfoundland's culture.

Grade Level: 7-8

Subject: Social Studies

Cultural Presentation:

The last great glaciation resulted in most of Newfoundland being covered by ice. As the climate warmed, the ice melted and the land once again was inhabited by plants, animals and people. Man's arrival in Newfoundland was delayed until 9,000 years ago because of the difficulty in crossing the lower St. Lawrence and the Gulf and the lack of population pressure in the maritime.

The earliest traces of human activity in the province come from the St. of Belle Isle region in southern Labrador, where a series of small campsites were discovered in 1973 and 1974. What has been recovered from these early campsites are leaf-shaped and ovate knives, small thumbnail scrapers made from white griarty, small battered wedges and a series of small, triangular projectile points.

When and where the crossings from the maritime took place cannot be pinpointed exactly, for little is known about the prehistory of the St. Lawrence estuary, the boats they had and the sort of seamen they were. It is likely these early people made boats and the crossing was much more direct.

The inhabitants of the Maritime Provinces were primary caribou hunters, sea bird hunters and fishermen. Once the discovery of these marine resources was made and men learned how to exploit them, it was only a matter of time before the St. Lawrence was crossed and the rich resources of the North Shore and Labrador began to be harvested.

The campsites of the early settlers were small and situated near salt water. The camps were occupied by small bands of several families, who came to the coast to hunt and fish. The early settlers followed the migratory patterns of the harp seal, the Atlantic salmon, the sea birds and the caribou.

Activities:

1. Have students complete a worksheet naming the tools and describing the purpose of the hunting tools of the early settlers. (See Handout A)
2. Take students on a field trip to a museum to study ancient artifacts.
3. Have students outline on a map the migratory patterns of early immigrants to the island. (See Handout B)
4. Have students research information on early settlers and prepare a paper.
5. Have elders from the community come to class to help students make hunting tools.

Resources:

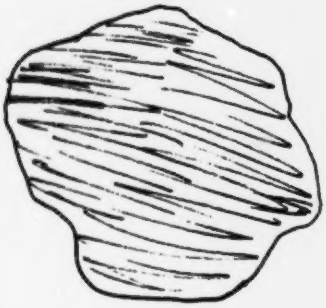
Tuck, James A. Newfoundland and Labrador Prehistory, National Museum of Man, Ottawa, 1976.

McDonald, George F., The Dig, National Museum of Man, Ottawa 1976.

Developed by: Craig Benoit, St. Anne's School, Conne River Newfoundland, Canada, AOH IJO, (709) 882-2747.

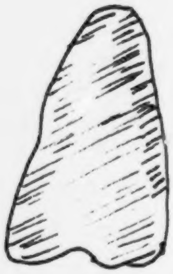
Handout A

Name each artifact and briefly describe its purpose to the first settlers.



Name: ____________________

Purpose: ____________________



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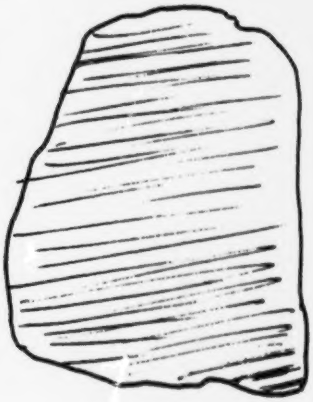

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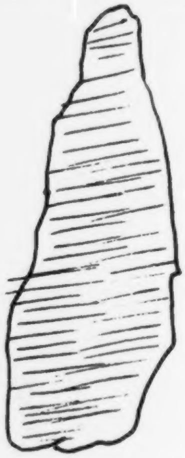
Purpose: ____________________

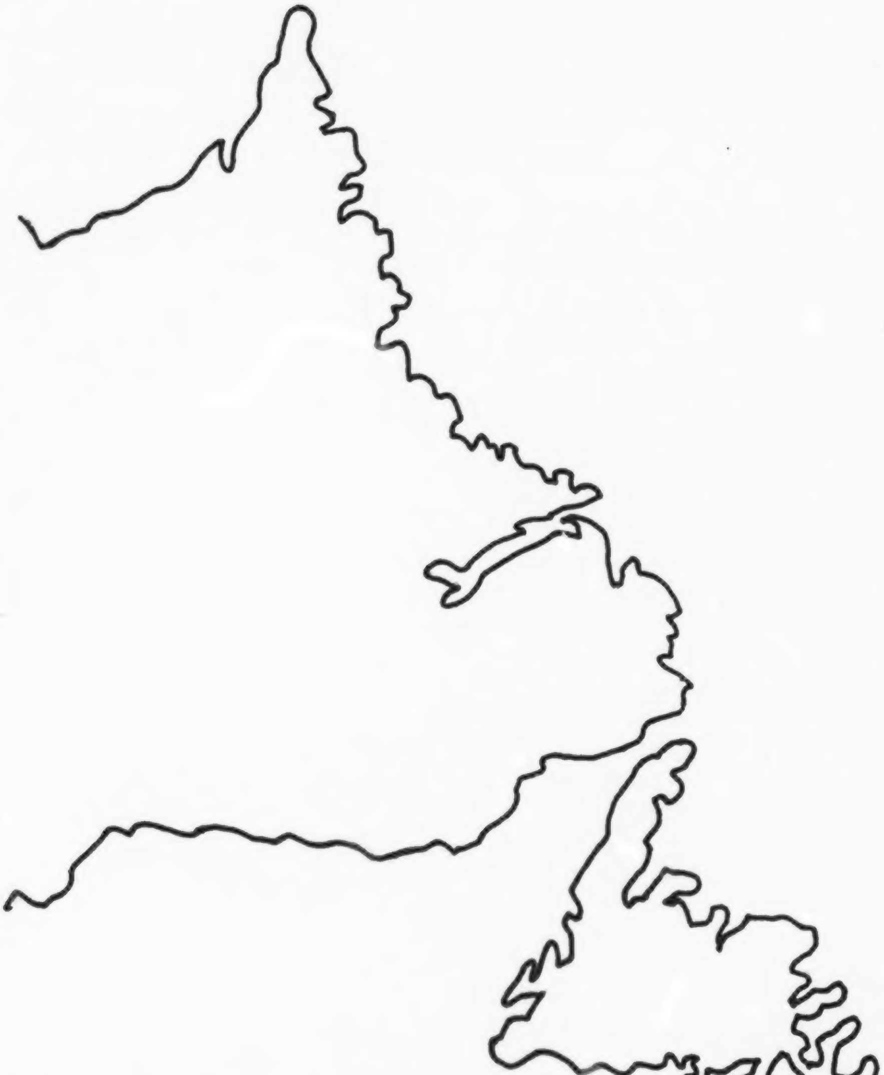


Name: ____________________

Purpose: ____________________

Handout B

Trace the migratory pattern of the early settlers to Newfoundland.



INDIAN CONTRIBUTION TO THE WORLD: FOOD

Goal: To understand and appreciate the contributions of American Indians to the world, particularly in the realm of food.

Objectives:

1. Students will identify at least five food varieties historically indigenous to American Indians.
2. Students will research and name three additional food or non-food products Indians had prior to the arrival of the white man.
3. Students will identify and locate five major Indian tribes of Americas.
4. Students will write a short essay presenting the contribution of American Indians to present-day food production.
5. Students will prepare and participate in a small traditional feast.

Concept: The notion that modern food varieties were introduced to American Indians by the white settlers is a historical myth. Indians grew many different varieties of food prior to the arrival of the white settlers.

Grade Level: 9-10

Cultural Presentation:

The contribution of American Indians to present-day North American culture has been badly misrepresented by historians and anthropologists. Only during the past two decades, some researchers have demystified this view by looking at the Indian past and identifying a powerful culture.

One great contribution Indians made to the American world is in the realm of food. Of particular significance is corn, a food used commercially today to feed millions of people. Indian farmers grew a variety of corn in dry and irrigated areas, in valleys and on hills. They flaked kernels and roasted them. Indian children particularly enjoyed popping a variety of kernels. The modern day cornflake and popcorn industries surely must owe their origin to these ingenious Indian corn farmers.

Indians also cultivated potatoes in areas south of the present United States for millions of years. Yet, some historians continue to insist that potatoes originated in Ireland.

Other foods owing their origins to American Indians include beans, squash and pumpkins. Indians also grew cucumbers and tomatoes, two food varieties early settlers thought were poisonous. Other food used by Indians included peanuts, pineapples, avocados, wild rice, cranberries, chilies and pepper.

Indians also domesticated turkeys, ducks, llamas, guinea-pigs and honey bees.

Today it is possible to go back into Indian history and trace the origin of many different foods that feed North Americans today. It is also possible to identify other contributions Indians have made to the world in mining, medicine, transportation, art, architecture, music and, of course, languages.

With all the evidence available today, how can historians say Indians contributed nothing to the white American culture?

Activities:

1. Have students watch the video tape on Indian contributions to the world.
2. Have each student write a short summary of the video tape.
3. Place students into three to four small groups to discuss their summaries. Allow them a short library break to research other foods indigenous to American Indians.
4. For homework, ask students to discuss their findings with parents, friends, and elders.
5. Have students identify on a map at least two major Indian tribes of Canada, the United States and South America.
6. Have students bring traditional foods to class and participate in preparing a small feast.

Resources:

Video on Indian Contribution to the World. "More Than Bows and Arrows." (Available at A.V.C. LaclaBiche, Alberta, Canada)

Indians Without Tipis, edited by D.B. Sealey and V. J. Kirkness. The Book Society of Canada, 1974. Pages 97-110

Map of America showing Indian tribes

Encyclopedia and other materials available in the school library

Parents, friends, elders

Lamb & Schultz, Indian Lore, Schultz Davis Publishers, Carmel, Indiana, 1964. Pages 23-29.

NOTE: Teachers can prepare other lessons showing Indian contributions to the world in music, art, and language, etc. following this same model. Even small school libraries have sufficient materials to allow teachers and high school students to research in these areas further.

Developed by: Alex Redcrow, Cultural Director, Amisk School and Larry Kaida, Blue Quills School, St. Paul, Alberta, Canada.

MIGUEL PEDRAZA, SR., MEMBER OF THE TIGUA NATION OF YSLETA DEL SUR PUEBLO

Goal: To provide students with background history of Miguel Pedraza, Sr., an understanding of his importance as a tribal member and his efforts to gain recognition for the Tigua Nation.

Objectives:

1. Students will learn the history of the Ysleta Del Sur Pueblo.
2. Students will learn of the dreams Miguel Pedraza, Sr. had for the Tigua Nation.
3. Students will learn about the Tigua Nation Council's functions.

Concept: The history of an area and its people can bring about understanding and appreciation.

Grade Level: 6-8

Subject: Social Studies

Cultural Presentation:

In 1680, as a result of the Spanish Revolt, a group of Tigua Indians from Isleta Pueblo in Albuquerque, New Mexico migrated south. Surviving the Jornada de Muerte (Journey of Death), they came to Ysleta Del Sur Pueblo, in El Paso, Texas.

In 1682, the Tigua Nation established the oldest mission in Texas, Nuestra Senora Del Carmen, the place of worship and celebration for the Tigua Nation feast day in honor of their patron saint, Saint Anthony. The feast day is celebrated every year on June 13th.

The Tigua, a Pueblo people, were farmers, not warriors. They lived close to the Rio Grande, the main source of water to irrigate their crops (corn, beans, squash and chili).

The Tiguas realizing the importance of survival and soon after they arrived in El Paso, they began to live among the Hispanic community, always holding onto tradition and culture, although intermarriage came about.

My grandfather was Miguel Pedraza, Sr., who married Esperanza Tellez, a woman of Spanish blood. Because of what his father (Luis Pedraza) and grandfather (Wenseslado Granillo) had taught him, he kept very dear the traditions of the tribe. He practiced them every day of his life and kept them alive.

Miguel and Esperanza lived as husband and wife for 17 years and had four children: Lucy, Herlinda, Miguel Jr. and Maria. Lucy lived only to the age of 23. Maria died at birth. Herlinda and Miguel, Jr. reside in El Paso. Herlinda, my mother, married Pascual Serrano and had four children: me, my sister Elvia, and my twin brothers, Pascual and Peter. Miguel Pedraza, Jr. is married to Mary Ann Pedraza.

After 17 years of marriage, my grandparents divorced. My grandfather then married Margarita, to whom he was married for 49 years. Grandpa was born June

30, 1904 and died April 24, 1988. My grandfather always had a dream of how once again his people would regain all that was taken from them; their land and their rights. He wanted his people to become educated and have better health services in order for them to continue to exist. He was a man of wisdom and pride.

One day he could no longer contain himself. "Enough is enough," he said. "My people shall regain recognition." With the help of Herminia and Pablo Sylvas, members of the Tigua Nation at Ysleta de Sur Pueblo, and of Andy Abeytia, the Governor of Isleta Pueblo in Albuquerque, they set out to the state capitol to prove they were truly members of the Tigua Nation. Once there, they were indeed asked to prove themselves. Mr. Abeytia told the people in Austin that if my grandfather and the Sylva couple could dance to the beat of his drum, they were really from the Tigua Nation. Because grandpa had held onto the traditions, in 1967, the Tigua Nation was recognized and became a ward of the state of Texas.

Because of grandpa's efforts and those of other conscientious people in the community, housing was established for tribal members, as well as an Arts and Crafts Center and a restaurant. Training and jobs were created to help tribal members become self-sufficient. On August 18, 1988, the Tigua Nation was also recognized by the federal government. This recognition helped provide better education and health services.

The people of Tigua Nation, through a job training program on the reserve, now have varied occupations: therapists, technicians, instructors, iron workers, factor workers, food service, secretaries, accountants, drug and alcohol counselors, day care center staff, teacher's aides, building maintenance workers, custodial workers, gardeners and nurses.

One of the most important groups of people of the Tigua Nation is the Tribal Council. Serving on the Council are:

1) the Cacique, (the oldest man of the tribe) elected for life. His responsibilities are to see to religious matters for the tribe.

2) the Governor, who runs the business part of the tribe. Miguel Pedraza, Sr. served as governor of the tribe for six years.

3) the Lieutenant Governor, who assists the governor.

4) the War Captain who, initiates the hunt and dances of the tribe.

5) the Sheriff of the tribe (the Alguacil), who sees to law and order, and

6) four councilmen at-large.

The council members, except for the Cacique, are elected yearly on the last day of December. Only men nominate and vote.

Activities:

1. Have students discuss the presentation and give special attention to the importance of a man's dream and the holding on to tradition. One person can, in the best interest of his people, by persistence make his dream come true.

2. Have students review Handout A, The Tigua Tribal Council. Have students discuss the positions and fill in the names of present council members. Have students learn the Tigua word for each title and the responsibilities of each of the council members.
3. Have students research other tribes' Tribal Councils. How do they differ?
4. Have students brainstorm on how to maintain tradition yet make ones own statement.
5. Have students break into groups, discuss and acquaint themselves with the elders; discussing who may be elected to the council.
6. Have students discuss the leadership qualities that help make good council members.

Resources:

Lujan, Gloria J., 301 Granillo, El Paso, Texas.

Miguel Pedraza Jr., Governor , Ysleta del Sur Pueblo, El Paso, Texas.

Herlinda Serrano, El Paso, Texas.

Developed by: Gloria J. Lujan, 301 Granillo, El Paso, Texas.

Miguel Pedraza Sr.

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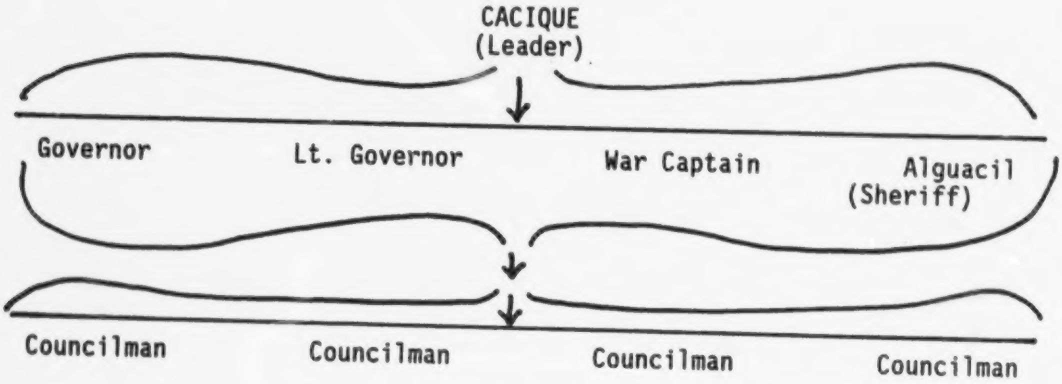
Handout A

TIGUA TRIBAL COUNCIL



A KIOWA FAMILY STORY

Goal: Students will learn that intermarriage was part of early Kiowa culture.

Objectives:

1. Students will learn about the marriage customs of the Kiowa of long ago.
2. Students will learn about trading economics, social practices and family life among the Kiowas.

Concept: Family life among the Kiowa Tribe of long ago has an effect on our family lives today.

Grade Level: 10-12

Subject: Social Studies

Cultural Presentation:

In the late 1830s, intense wars were fought between the Kiowas and the Cheyennes, in the present state of Colorado.

Two Kiowa girls, My-day-ah (always standing up) and her younger sister Pah-gia-goodle (red rays of the sun) were taken captive by the Cheyennes during one of the battles. For a number of years, the girls remained captives of the Cheyennes. A white trader was offered the older girl in exchange for goods. The trader took My-day-ah, who sat in the back of the wagon and wept for the sister she was leaving behind. The Cheyenne kept their captives from running away by cutting the bottoms of both feet. Pah-gia-goodle's feet were cut, so she could not follow her sister. Shortly after the trader left with My-day-ah, the Cheyennes were attacked by another tribe. During the battle, Pah-gia-goodle escaped and found the trader's wagon trail, which she followed. The older sister faced backward in the wagon in hopes that somehow her sister would follow. One day she recognized that a speck on the horizon was a moving figure. She asked the trader to stop, hoping it might be her sister. As the figure moved closer, My-day-ah finally recognized her sister. Amidst tears of happiness, she treated her sister's sore and bleeding feet. After days of traveling northward, fearful of being caught by the Cheyenne, they reached a frontier settlement. The girls described the settlement as a place where people lived in dwellings made of trees.

For many years, the girls lived in the settlement with the white trader who took both as his wives. They bore him four boys and two girls.

The Kiowa family of the two girls never ceased looking for them, although other tribal members gave up hope of ever finding them. Finally, their brothers heard through a friendly tribe about two Kiowa sisters captured by the Cheyenne, and traded to a white man and taken north. Following the informant's directions, the brothers narrowed down the location of the village where the girls were located. One brother decided to make one last effort to find his sisters. To make contact with the sisters, he hid near the local water hole, knowing they would come for water sooner or later. He recognized they were Kiowas because they were singing Kiowa songs. When he revealed himself to the sisters, they recognized him immediately. While their brother remained in hiding, the sisters rushed home to tell their husband the news. Charlie Whittiker understood their happiness at seeing their brother after so many years. He assured them he would accompany them back to their people if that was their wish.

Not long after their trip began, their brother joined them as guide. After several days of travel, they arrived at the tribal encampment. The sisters placed their children in the care of relatives. The sisters ran away with men of the tribe. Given a choice by their father, the boys chose to stay and the girls returned to the settlement with their father.

The boys names were Botone, Pa-e-dal-gudal and Pi-daddle. The fourth name is not remembered. They have many descendants among the Kiowa Tribe

Activities:

1. Discuss Presentation
2. Have the students illustrate through art work one aspect of the journey and life of the sisters.
3. Study other Indian tribes and their marriage customs.

Resources:

Alice Hogoon-Botone, family reunion 1974.

Indian Voices, Vol. II, p. 138.

Developed by: R. Tahsuda, Coordinator, Indian Education Section, Oklahoma State Department of Education, Oklahoma City, OK 73105-4599.

NATIVE AMERICAN AND BAHA'I RELIGIOUS PROPHECY

Goals:

1. To provide students with an overview of Navajo religious prophecy.
2. To provide students with an overview of Baha'i Native American prophecy.
3. To illustrate to the students that the Navajo and Baha'i prophecy are in agreement.

Objectives:

1. Students will understand the relevance of the space craft Eagle's landing on the moon in 1969 to Navajo prophecy.
2. Students will be able to name two similarities between the Baha'i Faith and Navajo prophecy.

Concept: Navajo prophecy and the Baha'i writings were written during differing times and on separate continents, but there is harmony between the two writings.

Grade Level: 7-12

Subject: Social Studies

Cultural Presentation:

Near the four corners area of the United States (Arizona, New Mexico, Colorado and Utah) on the Arizona side, on the Navajo Reservation, is a stone of great significance. This carved stone dates back more than a thousand years and has only recently been translated for non-Navajo speaking individuals. It is interesting to note the similarities between Navajo prophecy and the writings of the Baha'i faith (composed in the 1860s in the Middle East and in which the Native American was mentioned.) The prophecy of the Navajo and the Baha'i writings are not in conflict or disunity with one another.

The Navajo prophecy speaks of the four major races being granted dominion over the four major elements:

To the yellow race: Air
To the red race: Earth
To the white race: Fire
To the Black race: Water.

It is interesting to note that it was a Black man who discovered blood typing (blood is mostly water). It was a white who developed the spark (fire) plug to power the automobile as well as the atomic bomb. It is common knowledge that the healing power of herbs and plants was known by the Native American (earth). The yellow race is known for their development of the martial and meditation arts, requiring skillful control of breathing (air).

The Stone also speaks of a time when the Eagle would land on the moon. This would be a signal to the Native American that the time of their collective cultural and spiritual captivity would be over and the time to come would allow a return to the old ways and renewed spirituality. The space craft Eagle landed on the moon in 1969 and broadcast the transmission: "The Eagle has landed." The coin commemorating this event does not show a spacecraft on the moon, but an Eagle!

During the 1860s, Baha'i literature was produced in the Middle East and indicated that during our time, Native Americans would return to the old ways and develop a spirituality so great and radiantly evident that non-Indians would seek out tribes to ascertain the secret. Baha'i literature also speaks of a strong, latent spiritual power of the Native American that will be released during this period. This power will be a guiding light for many; both Native American and non-Indian, and will contribute to the establishment of the Lesser Peace by the year 2000.

Activities:

1. Invite an elder to discuss local tribal religious prophecy.

2. Have students discuss individual beliefs on how the Nations and Bands will return to the old ways.

3. Have students discuss similarities and differences among various religions.

4. Have students do further research on other prophecies comparing the Navajo and Baha'i.

Resources:

(Browne) Native American Prophecy & the Baha'i Faith; Viedo; Bahai's of the United States, 415 Linden Avenue; Wilmette, Illinois 60091.

Bahai's of Canada; 7200 Leslie Street; Thornhill, Ontario L3T 6L8

Baha'i Faith listings in local telephone directories.

Developed by: James. L. Rhodes, Cherokee Nation, Box 2793, Yuma, Arizona 85364.

DEATH OF A MODERN DAY WARRIOR

Goals:

1. To preserve the memory of Bravie Soto.
2. To provide a generalized overview of the Vietnam conflict.

Objectives:

1. Students will be able to identify three differences between World War II and Vietnam.
2. Students will write essays about Bravie Soto.
3. Students will be able to identify three differences between the Cocopa Reservation and Vietnam.

Concept: America's involvement in Vietnam was a dark chapter in our Nation's history. Nonetheless, it is one that should be remembered and accurately reported.

Grade Level: 7-12

Subject: American History, Political Science

Cultural Presentation:

This is the story of a modern day Cocopa warrior. His name was Bravie Soto. Bravie lived on the Cocopa Reservation south of Yuma, Arizona near the Mexican border. Bravie's story is the story of many during the 1960s in the United States. It is a modern American tragedy that should not be forgotten.

Although the Cocopas are a small nation, Bravie Soto and two of his brothers were sent to Vietnam. During this time, many minorities and low-income whites were indoctrinated and sent to a foreign country to fight an unpopular and undeclared war. I believe those with political influence obtained positions in the National Guard and those with adequate finances obtained college deferments.

Bravie Soto was caught up in events unparalleled in American history. The average age of the World War II combat veteran was 26. The average age of the Vietnam combat veteran was 19. World War II was a popular war, but Vietnam was not. During World War II, rotations were done by divisions and units. During Vietnam, rotations were done on an individual basis. This effectively eroded unit bonds. Unlike World War II, ground forces in Vietnam found the Vietnamese people under threat of both American and Communist units. Cooperation with locals was obtained by force or threat.

The Cocopas are a peaceful people living in the Arizona desert. On the other hand, the Vietnamese had been invaded and at war for many years. Before the Americans came, the Vietnamese had defeated imperialist France. Before the French, the Vietnamese had defeated Japanese aggressors. Before the Japanese, the Vietnamese had defeated expansionist efforts by the Chinese. Could anyone have adequately prepared a peaceful Cocopa youth from the desert to fight highly seasoned, motivated Communist regulars in the jungles of Vietnam? Is it possible the government employed two sets of moral standards and responsibilities: one for minorities and low-income whites and another for the other segments of American society? As a Native American, Bravie Soto was made a scout for an infantry unit. During a routine patrol, Bravie's unit walked into an ambush. All but Bravie were killed. Bravie was wounded and captured. His hands were tied behind his back. He was then forced onto his knees and shot in the back of the head with an AK-47. His executed body was left to display a warning.

Bravie was viewed by the Vietnamese as an American aggressor. People in the United States tried to forget people like Bravie Soto. Lip service was eventually given to Bravie Soto on Memorial Day and Veteran's Day. This is not enough. It will never be enough. The government that paid $10,000 to families of dead solders contracted billions of dollars into the military-industrial complex, none of which filtered down to the level of Bravie Soto.

The Cocopas are still a peaceful people living in the Arizona desert.

Efforts are currently underway to erect a monument on the reservation in memory of the war dead and the affected living. This effort has drawn diverse groups together in harmony. This is a beginning.

As long as Vietnam veterans are educators, students will never forget people like Bravie Soto, who, today, is still among us.

Activities:

1. Provide copies of the Cocopa section of the Handbook of Native American Indians; Southwest, Volume 10, Alfonso Ortiz, Editor, Smithsonian Institution, Washington, 1983. Have a class discussion over the material.
2. Show the VHS film: Vietnam: the 10,000 Day War, the section on "Unsung Heroes."
3. Discuss the cultural presentation with an emphasis on the similarities/differences between the Vietnamese and Cocopas, differences between WWII & Vietnam and the selection process for combat in Vietnam.

Resources:

Readjustment Problems Among Vietnam Veterans, Jim Goodwin, Spy. ., a D.A.V. publication.

Documentaries, Vietnam: Year of the Pig.

Other readings: Discarded Army, Waiting for an Army to Die, Strangers at Home, Betrayed.

Developed by: James Rhodes, Cherokee Nation, National Chairman, Vietnam Combat Veterans, Ltd., Box 2793, Yuma, Arizona 85364.

POST TRAUMATIC STRESS SYNDROME AND THE NATIVE AMERICAN

Goals:

1. To provide students with an overview of post-traumatic stress disorder (combat related).
2. To tell the story of Tom Dobyns, Durman White and Larry Stigall.
3. To describe to the students the personal agony of having been in a combat situation.

Objectives:

1. Students will identify three differences between WWII veterans and veterans of Vietnam.
2. Students will describe the present-day situations of Tom Dobyns, Durman White and Larry Stigall.
3. Students will identify three symptoms of post- traumatic stress disorder.

Concept: Native Americans should be aware of the causes of post-traumatic stress disorder.

Grade Level: 8 (May be adapted for grades 7-12)

Subject: American History

Cultural Presentation:

This is the story of three of my dearest friends: Durman White, a Quechan; Larry Stigall, a Blackfoot; and Tom Dobyns, a Cherokee. All three served in the infantry in Vietnam during the 1960s. For this, their lives were forever altered. It is my hope that their more than 20 years of suffering will not be in vain. To understand their story, one must understand the uniqueness of the Vietnam conflict.

During all other American armed conflicts, units rotated together. As a military experiment, this concept was changed for the Vietnam conflict. Instead of units training and rotating together, individuals trained and rotated in and out of established units. This system eroded unit harmony and created a climate of mistrust among unit members. Some personnel were new, while others were ready to rotate out and were not willing to entrust their personal safety to inexperienced, unseasoned troops.

During World War II, units generally returned together on transport ships. The length of the voyage allowed ample time for troop deprogramming. During Vietnam, individuals were air transported stateside. No attempt was made to deprogram the individual. Later it was be learned this was a major contributing factor to post-traumatic stress disorder. However, the mental health community did not recognize this disorder as a legitimate affliction until the late 1970s, even though American combat troops were in Vietnam as early as 1954.

In a nutshell, the problem was this: troops were taught combat (killing) skills. They were brain-washed for a particular hostile situation. On the other hand, after the situation had ended, the program was not changed and the individual was not deprogramed. Therefore, it set into motion a potentially disastrous situation.

It is interesting to note that more Vietnam veterans have died stateside than from combat. More Vietnam veterans have been sentenced to prison than any other group. This situation was so serious that California enacted Assembly Bill 2989 dealing solely with the criminal sentencing of Vietnam veterans. Nationwide, the problem was so serious that Congress established Vietnam Veterans' Outreach Centers. These "Band-Aid" solutions do very little to attack the root problem.

After World War II, American soldiers were greeted at home as "heroes." This was not the case for the returning Vietnam veterans who were treated like villains and "baby killers." For the most part, the hostility also extended into the older membership of the American Legion and Veterans of Foreign Wars, until enough time passed and the Vietnam Veteran was needed for one reason or another.

Durman, Larry, and Tom did not have problems with alcohol before going to Vietnam. From being in Vietnam, certain experiences came back to haunt them. For Tom, it was hand-to-hand combat. For Larry, it was sappers blowing up an ammo dump very close to his post, causing him to attempt to dig a foxhole with his fingernails. For Durman, it was his unit spotting a Communist patrol across a river. The Communist patrol opened fire on Durman's unit just as a boat floated by. Durman's unit attempted to withhold fire; but, could not. In the cross fire, the boat almost sank. After the engagement ended, Durman retrieved the boat and brought it to the American bank. The boat contained an old man, an old woman, and five small children--all dead.

Returning stateside, Durman moved onto the Quechan Reservation. Larry and Tom moved to large metropolitan areas. Each developed alcohol problems. Larry and Tom had serious problems with establishing relationships. Durman had difficulty holding a job. Larry and Durman were arrested for minor offenses numerous times. Larry eventually was certified as totally unemployable. Tom drifted, by his own choosing, from one job to another.

Each became active in Veterans' affairs to assist other veterans.

Durman helped establish the Arizona Indian Vietnam Veterans' Association. Larry and Tom assisted in establishing Vietnam Combat Veterans, Limited. Their assistance to others was valuable. Their inner turmoil was not evident.

Larry and Durman are both unemployed and on probation. They continue to help others as best they can. Tom killed himself a few months ago. His absence has created a void in our lives. It is important that Tom, Larry, and Durman be understood, for they are truly representative of the Vietnam veterans' community.

Each of us has become a victim in a society that views itself better off without us.

Activities:

1. Invite Vietnam veteran guest speakers to class.

2. Have students discuss our nation's moral obligation or lack of it to people

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like Tom, Durman, and Larry.

3. Have students discuss the differences between Vietnam and WWII.
4. Have students discuss the paradox of Tom, Larry, and Durman and how they could help others, but not themselves.

Resources:

Vietnam Veterans' Association across the nation

Developed by: James L. Rhodes, Cherokee Nation, National Chairman: Vietnam Combat Veterans, Ltd., Box 2793, Yuma, Arizona 85364.

INDIAN TRIBES PRESENTLY RECOGNIZED IN THE U.S.

Goal: To provide knowledge of Indian tribes' locations before and after European contact.

Objectives:

1. The students will make a list of the Indian tribes in the United States and their locations.
2. The students will place and label on a map outline of the United States the Indian tribes in their present location.
3. The students will demonstrate map and reading skills.

Concept: There are many Indian tribes in North America with varied cultures dictated by the geographical environment.

Grade Level: 9-12

Subject: Social Studies/Geography

Cultural Presentation:

The number and diversity of Indian Tribes in the United States is astounding. The geographic locations of present tribes do not coincide with where they began as a people. This can be illustrated by the advancement of the white society.

Activities:

1. Have the students visit the school library or a college library to conduct research locating American Indian tribes of the United States.
2. Present handouts A & B, these show dwellings constructed by American Indians of the United States. These illustrations will acquaint students with the concept that the geographical environment dictates the construction material of dwellings.
3. Have students collect artwork and crafts depicting cultures of different tribes throughout North America. Have them describe each item and tell about the similarities and differences to other tribal groups.
4. Discuss with the students a map (Handout C) showing the American Indian tribes of the United States at their locations before European contact. Then have the students using their research, show their present day location on an outline map of the U.S. (Handout D)

Resources:

School library

Indian college library

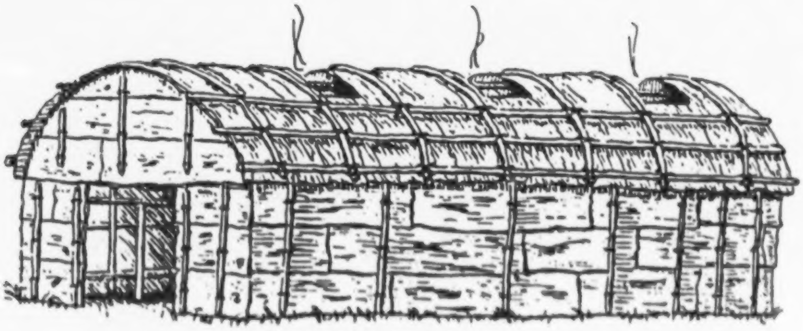
Local residents of Winnebago

Filmstrip series-"Indians of the Americas"

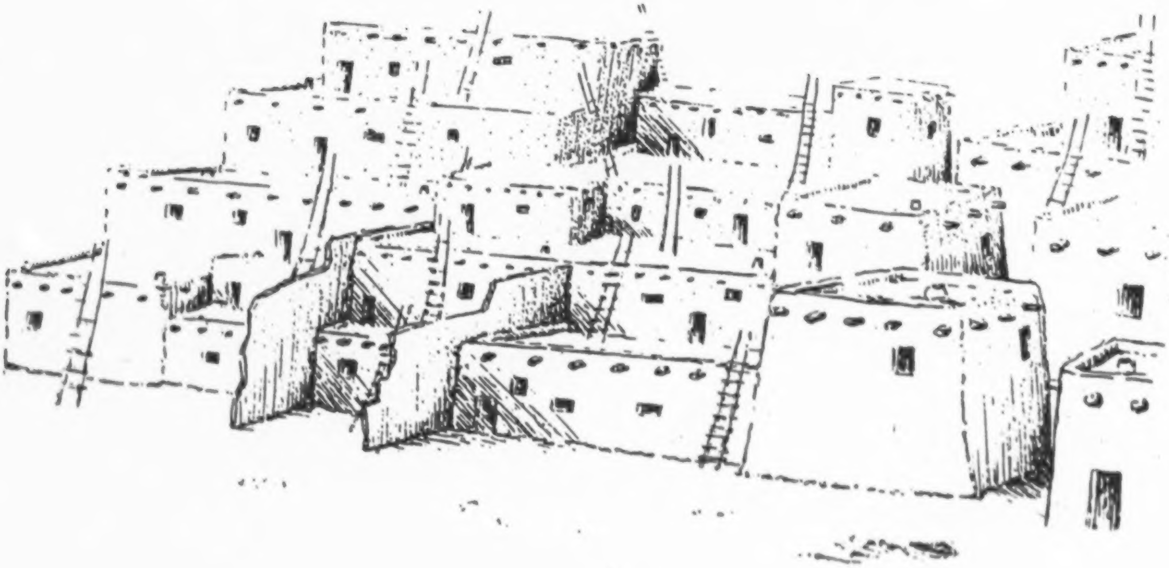
Local artists

Developed by: Tom White, Box KK, Winnebago, NE 68071, (402) 878-2224.

Handout A



Iroquois Longhouse



Pueblo Dwelling

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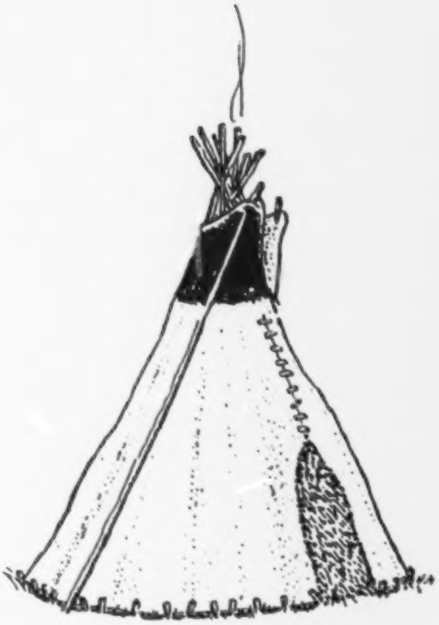
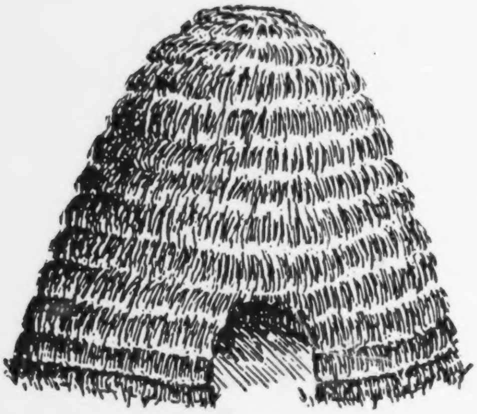
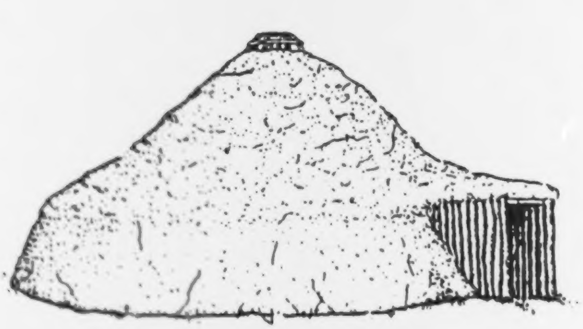
Handout B


Plains Tepee
(Crow)


Thatched House
(Witchita)


Pawnee Earth Lodge

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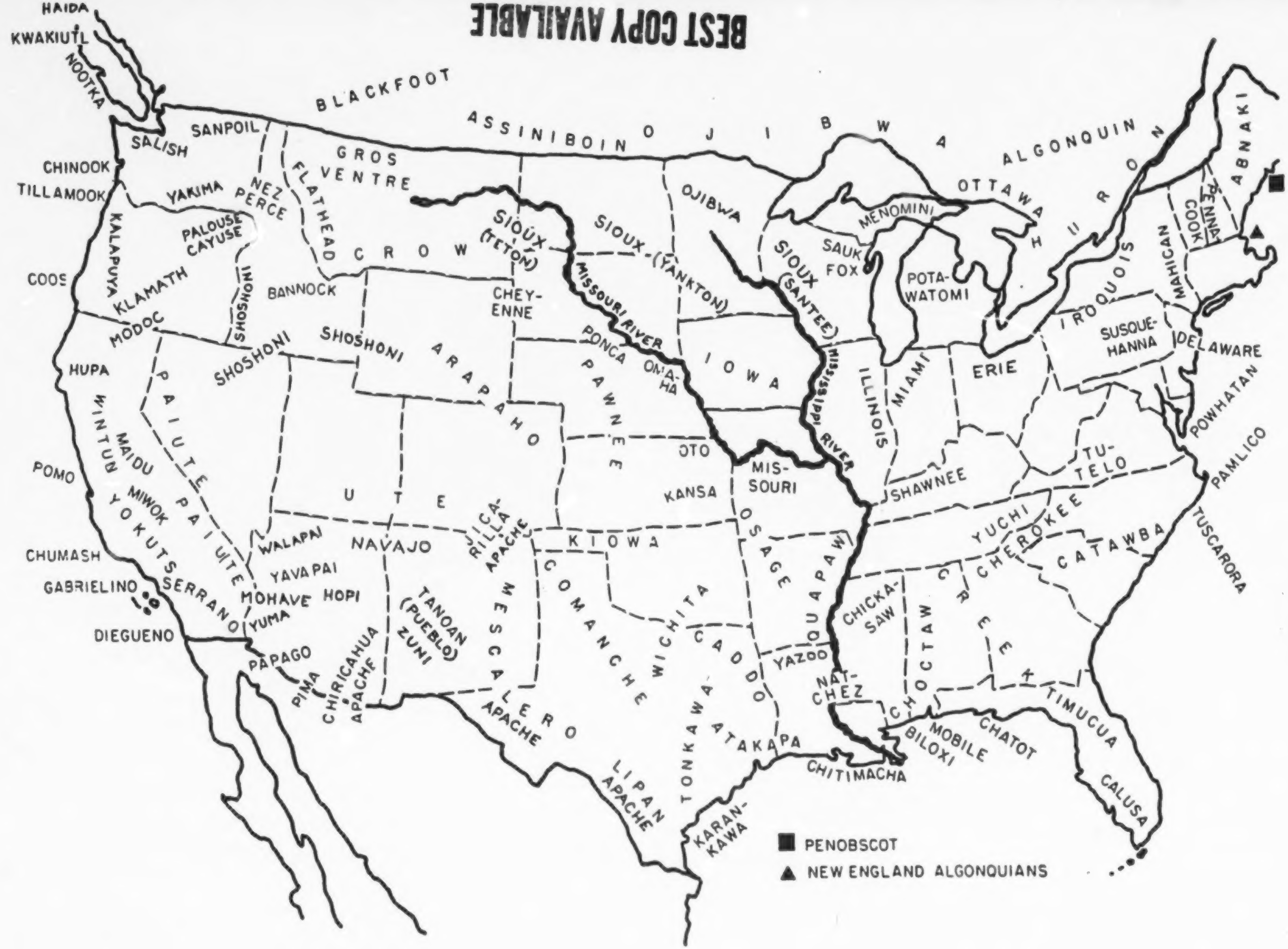
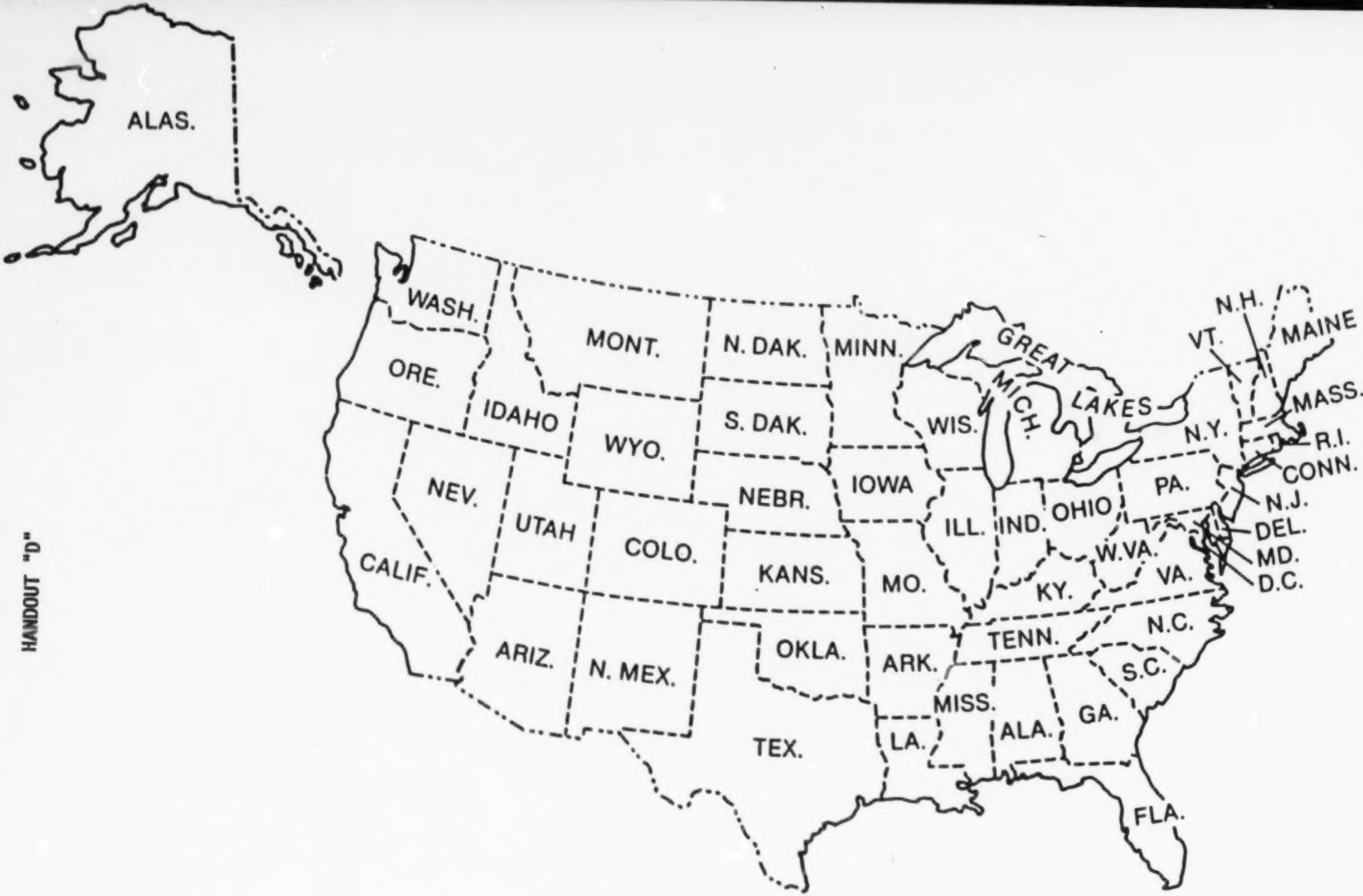
Handout C



HANDOUT "D"


ALAS.
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THE MEANING OF SACRED

Goals:	To understand that Indian cultural groups have sacred objects.
Objectives:	1. Students will be able to write about the meaning of the word sacred (beyond the dictionary meaning). 2. Students will be able to list two sacred objects of their culture. 3. Students will write about the sacred objects of other Native cultures.
Concept:	Sacredness revolves around beliefs.
Grade Level:	8-9
Subject:	Social Studies

Cultural Presentation:

What does the word sacred mean? According to Webster's Ninth New Collegiate Dictionary the meaning is "entitled to reverence and respect." All of us can think of things that are revered and respected. We must explore deeper to understand the meaning of sacred. The idea of religion enters our minds at the mention of the word. As Catholics, we can identify an important object that is said to be sacred--the Holy Eucharist. Why is the Eucharist considered sacred?

The Eucharist and many other objects are considered sacred because of what people believe about them. The Catholic Church believes each piece of unleavened bread represents the body of Jesus. Those who have a deep faith believe that Jesus is present in the piece of bread. For them, it is sacred. For others, receiving Holy Eucharist is a habit they perform on Sunday. It is not sacred, it's an act.

Recall last year's pow-wow. For many Native tribes, the drum is considered sacred. They sincerely believe that the pounding of the drum is a way to speak to and worship the Great Spirit.

Unfortunately, in Mimac culture we are struggling to learn what was sacred to Mimacs. Since 1610, when Chief Membertou became Catholic, Mimacs have adopted Catholic sacred beliefs. There are few writings about Mimacs prior to this period so we are unsure what they held sacred. Some oral traditions suggest the Mimacs held their medicine pouches sacred. It is well known that the Mimacs had numerous remedies for illness. They combined the ingrediates in their medicine pouches, believing the pouch had powers to formulate just the right medicine for healing.

The wumpum belt, originally made of shell, has been said to be sacred. Lack of documentation leaves us unsure as to why it was sacred.

Activities:

1. Invite community elders to the classroom and ask them to share their knowledge of Mimac sacred objects.

2. List other Mimac reserves and their addresses. Each student will be responsible for writing a letter to another Mimac reserve to inquire about sacred beliefs of Mimac people. Students will share their findings with the class.

3. Have students collect their findings into a book for the library.

4. Before class has ended, have students write a paragraph about the meaning of the word "sacred."

5. Have students research a sacred belief of another Native tribe and sketch a picture and explain its sacredness.

Resources:

Webster's Ninth New Collegiate Dictionary, Published by Merrian-Webster Inc., Springfield Massachusetts, Copyright 1983.

Community Elders

Students Notebooks

Picture of actual Holy Eucharist

Library

Envelopes and writing paper

Levi Sock, Big Cove Reserve (Mimac), RR#1, Rexton, New Brunswich, Canada

Developed by: Lisa Tobin, St. Anne's School, Conne River Reserve, Mimac Territory, Newfoundland, Canada, AOH 1JO.

DO NOT LOOK BACK OR WANDER OFF FROM THE SIGNS

Goal: To understand the social value of making and following directions.

Objectives:

1. Students will be able to list the results of not doing what they are directed to do. (An example of the rabbit as he wandered from the sign he was to follow will be used).
2. To trace the travels of a group of Chitimacha messengers. The students will list the results of each Chitimacha's effort as he searched for the home of the Great Spirit.

Concept: We should do as we are told to do assignments by our elders.

Grade Level: K-3

Subject: Language Arts

Cultural Presentation:

The Chitimachas were always warned to follow the signs--take direction, keep going, and never look back or wander away from signs. If they did, it was a sign of bad luck where something bad always happened to the one who did.

It was a sad day for the rabbit that left to seek help from the Great spirit for a very sick girl. On his way to the Great Spirit, the rabbit became careless and wandered away from the sign he was to follow. He turned around to see where he had come from and suddenly remembered the warning. He ran back to the path. In haste, the rabbit fell over a sharp rock and split his lip. This scarred the rabbit for life.

Once again the warning was not taken seriously when a group of Indians worrying over their Chief's health decided to go north to find the home of the Great Spirit and ask Him for help. They were afraid the medicine man would not find a cure in time. ON the way, some of the Indians failed to heed the warning and were never seen again. The ones who stayed by the sign came to a place that seemed as if the earth and the Happy Hunting Ground (Heaven) were coming together in a clapping manner. Upon reaching this point, some of the Indians walked and jumped through the opening. Others decided to lie down and roll, but they looked back and were killed. The Indians who walked on the other side found many of their friends and relatives, long departed from the tribe. Their master was one they had never seen. When the Indians asked HIm where He came from, he said, "I have been here always." They knew this must be their Great Spirit and they asked Him to help them. The Great Spirit said, "I will help you, but how are you going to return to your land?" One said, "I will turn myself into a squirrel and get down." But he could not find a tree to get down on, so he fell to the earth and died.

Another said, "I will turn myself into a dog and jump down." But he, too, died. The third one said, "Well, I will turn into an opossum," but he also fell to the ground.

The fourth said, "I will turn myself into a spider and return to the earth by lowering myself on a string I will weave."

The Great Spirit said, "If you do this, I will make you a medicine man, so you can cure your Chief." The spider lowered himself and saved the old Chief's life.

The fifth man said he wanted to return as an eagle and fly back to the earth. Before he left, the Great Spirit taught him to catch fish. This is how the Chitimachas learned to fish.

The last volunteer wanted to turn himself into a dove and return to help the people learn to plant their crops, and save them for future use.

Many Indians did not want to return to earth, so they remained in the Happy Hunting Ground with the Great Spirit.

These legends are similar to warnings we hear in our churches today. The Indians' belief, creed and teachings were taught in simple, honest ways. they had no teachers or preachers so they were taught by legends. The first legend about the rabbit was told to impress the young that if you did not go by the signs (rules), you could get off on the wrong track. Looking back, you would realize what you had done. You hasten to return to the right path, but if you don't watch your step, you may fall like the rabbit. (You will not have a physical defect from your fall, but you will have a spiritual defect.)

The second legend was also teaching the right way: stay on the right path and you will enter the Happy Hunting Ground. Those who strayed were lost. Those who fell and looked back could not enter.

Activities:

1. Have students work in small groups. Each group will be numbered. Odd numbered groups will list an assignment to be completed by the even numbered groups. One group can go to selected areas of the school yard and collect objects placed there by the assigning group. The odd numbered will agree on the "corrective actions" to be administered if travel assignments are not successfully completed. Then each group will change assignments.

2. All students will write an assignment with appropriate corrective actions. Assignments will be presented to the class after the papers are checked by the teacher. The presenter will ask students in the class to respond to their presentations.

3. The class will work together to make one assignment with appropriate corrective actions.

4. Reread the presentation and make a list of all the characters in the story. Write opposite to them names the action each took.

Resources:

Stouff, Faye and Twitty, W. Bradley, Sacred Chitimacha Beliefs, and illustrated by Ruth B. Van Strander

Developed by: Remy Ordoyne, Chitimacha Day School, Box 661, Charenton, Louisiana 70523.

HOW THE GREAT SPIRIT MADE THE WORLD

Goal: To understand the early Chitimacha explanation of nature and how we are a part of creation.

Objective: Students describe how the early Chitimacha leaders described their relationship with Mother Earth.

Concept: To the Chitimacha, the Great Spirit is the creator of our world and all that is known to us.

Grade Level: K-3

Subject: Language Arts

Cultural Presentation:

The Great Spirit made the world and all that is in it from His own body. He didn't look like a man because He had no eyes and no ears, but He could see everything and could hear everything and He knew everything.

First there was nothing but water hiding the earth everywhere. The Great Spirit made fish and shellfish to live in the water. Then He told the crawfish to dive under the water and bring up mud to make the earth. As soon as the crawfish had done this, the Great Spirit made man. He called the land and the men "Chitimacha."

The Great Spirit gave the Chitimacha laws to live by.

For a while all was well in the world. Then the Chitimacha became careless and forgot the laws. The world was no longer good and men did not care to live. The Great Spirit knew something must be done. He thought and thought and finally He made tobacco and women. These He gave to the Chitimacha.

Still, all was not well. The animals made fun of men because they had neither fur nor feathers to cover their bodies. The Chitimacha begged the Great Spirit to help them. Help them He did. He gave men bows and arrows. "Shoot the animals," He said. "Eat their flesh and use their skins to make clothing." He showed the Chitimacha how to make fire with two pieces of wood and taught them to cook their food.

The world needed light and heat, so the Great Spirit made the moon and the sun. The moon was a man and the sun was his wife. The Great Spirit told them they must bathe often in order to be strong enough to give off light and heat. The sun did what the Great Spirit said. She bathed often and kept herself bright and shining. The Chitimacha have always honored the sun and she has always been kind to them. Many times she has stood still so the Chitimacha would have time to defeat their enemies or to finish the jobs they were doing. The moon did not obey the order of the Great Spirit. He took no baths. To this day he is pale and gives off no heat. He can still be seen chasing across the sky to catch the sun.

Activities:

1. Have a class discussion on the following:

    a. How would our world look if it were covered with water?

    b. As described in the legend, what were the basic needs listed by the Chitimacha leaders?

    c. What are basic needs? What are wants?

2. Have students draw pictures of the earth covered with water and the animals that could live here in the water. Then have them draw pictures of the earth with both land and water. Ask them to name the land areas and the water areas.

3. Provide inflated white balloons to the class. Have the students draw in the land and water areas as illustrated on the board.

4. Ask for volunteers to share their balloon globes with the class.

5. Have students take home their balloons to share with their families. Encourage students to share what they have learned in class about the early Chitimacha description of how our world was born.

Resources:

Sacred Chitimacha Beliefs, written by Faye Stouff and W. Bradley Twitty and illustrated by Ruth B. Van Strander, (pages 12-19).

Developed by: Remy Ordoyne, Title VII Curriculum Specialist, with the support of Judy Pipe, Chitimacha Day School, Box 661, Charenton, LA 70523.

THE INDIANS' LITTLE BIRD THAT COULD TALK TO THEM

Goal: To understand the closeness of nature as we live our lives with the support of our animal brothers.

Objectives:

1. Students will better appreciate our interdependence with the environment.
2. Students will be able to describe the warning the Kich gave to Benjamin Paul.

Concept: We are brothers with all of creation.

Grade Level: K-3

Subject: Language Arts

Cultural Presentation:

The Chitimacha could always tell if they were going to have company, rain, good news or bad news. They had a tiny bird they called Kich (in Chitimacha language). Today it is better known as a house wren. The little bird would come close to the house and sing or chirp its messages that only an Indian could understand. Sometimes the little bird would make its nest in the screens, or in a wooden shutter. No one was allowed to touch the little bird's nest; it would leave if you did.

Sometimes the bird would perch on a limb singing "pontch hooya." This meant friends were coming from the direction the little bird was pointing. It did not mean they were in sight, for sometimes it would be two days before company would arrive; always from the direction the bird pointed.

If you were in danger, the bird would make a shrill short cry, repeating over and over "chuee, chuee." When good luck was coming your way, the little bird made a small squealing call that sounded like "kuee suya." To predict rain, it would sit on a branch, bobbing its head and making a call like trying to say rain, "kring kring." If cold weather was coming, it would sit perched very still and call out "kui kiki." If their little friend hovered in the skies, seeming afraid to come down, it meant high waters or floods. The last time anyone has heard this cry was in 1927.

Taunte Pauline Paul, who died this year, often remarked how the little bird does not come to talk anymore. Maybe it knows all the older Indians who could talk to it are gone. Benjamin Paul related, years before he died in 1935, his experience with the little bird. One spring he, his wife Christine and sister (Taunte Pauline) were out picking berries along the shores of Grand Lake. Suddenly he heard the short cry "chuee chuee." He saw the little bird sitting high on a berry vine near where his sister was picking berries. He warned his sister not to pick there; the little bird had given the danger signal. Pauline did not believe the bird could be understood and thought it was just a superstition. She proceeded to pick berries and as she reached to pick one near the ground, a ground rattler bit her. Christine was so frightened. She knew some of the herbs, but not the one for ground rattler. Benjamin had helped his grandmother pick her medicine years before and he remembered there were two herbs always used in cases of emergency. Quickly he hunted for elderberry and blood weed. They were for cutting fever and purifying the blood. He placed the herbs on his handkerchief, crushed them with the end of his knife, moistened them, and placed them on the snake bite. They immediately came to Charenton to see a doctor. He sent them to their own doctor saying, "I cannot improve on the treatments you have."

Activities:

1. Ask the students if they have pets that understand words or signals. Do the pets tell the students when they want to go outside? Do the pets "ask" for food if the students are eating?
2. Encourage the transfer of the students' pet experiences to what the lesson describes about early Native Americans.
3. Have students write a story to illustrate a "natural" warming system that may be compared to the example in the story.
4. Have students ask tribal members if they have had "natural" communications with our animal brothers. Have students record their answers and report to the class.
5. Have students who have experienced successful interviews collect their experiences into a booklet to be shared with other classes.

Resources:

Stouff, Faye, Twitty, W. Bradley, Sacred Chitimacha Beliefs, and illustrated by Ruth B. Van Strander. (Pages 62-63).

Developed by: Remy Ordoyne, Chitimacha Day school, Box 661, Charenton, Louisiana 70523.

AMERICAN INDIAN ADMINISTRATION

GOVERNMENT ON A RESERVE

Goals:

1. To provide students with background information about governmental structure in the community.
2. To provide an understanding of how the community is governed.

Objective:

1. Students will be able to explain why different Reserves have different numbers of counselors.
2. Students will become aware of job opportunities available in the community.
3. Students will be able to demonstrate their knowledge of the local government by creating a mock chief and Council system in the classroom.
4. Students will learn the importance of leadership.

Concepts: Elected community officials are responsible for reserve government.

Grade Level: 7-9

Cultural Presentation:

Present-Day Government of an Indian Reserve

The community of Big Cove is located along the shores of Northcumberland Strait in New Brunswick, Canada. The strait separates the Province of New Brunswick from the Province of Prince Edward Island.

Big Cove Indian Reserve has a population of approximately 1,700 people. It has the largest population of all the Indian reserves in New Brunswick. The original land set aside for the reserve was 50,000 acres. At the present the land set has less than 5,000 acres.

The government of the community is elected according to the Indian Act as legislated by the Government of Canada. The legislation mandates that the chief and Council of Reserves be elected every two years and with a chief and a minimum of two counselors for each reserve. The legislation also has a provision to add counselor positions as band membership increases to the maximum of twelve. For every one hundred increase, beyond two hundred, one position is added.

In the community of Big Cove there are a Chief and twelve Counselors. They were elected in May, 1989. The Chief was re-elected and has been in that position for the past twenty-two years. Eight of the Counselors were re-elected, some for the sixth term and four Counselors for the first time.

The Council has regular meetings, usually on Mondays, which are open to the public. In these meetings, general policies and decisions are made for the operation of the programs and for the community.

The Big Cove Band Council has taken over programs from the Department of Indian and Inuit Affairs. When the Council takes over a program from Indian Affairs, there are usually conditions attached for them to follow. (It is important to know the difference between administration of a program and management of a program.)

The Big Cove Band Council for fiscal year 1989-90 is administering eleven programs. The programs vary in size from a single worker to complex structures involving forty people.

See the flow chart on the following page showing the structure of this community's present day Government.

Activities:

1. Students will read the presentation. Have a brainstorming session, discussing how community government compares to present Indian reserve government.

2. Have a class debate on why we need governments.

3. Create a mock election for students. Elect one chief and two counselors. Appoint these people as leaders of the class. Create activities using these three as leaders for the class.

4. Invite Directors of each program the Band administers to explain what their program provides to the community.

5. Have students compare the structure of government in the community to that of the provincial/state government.

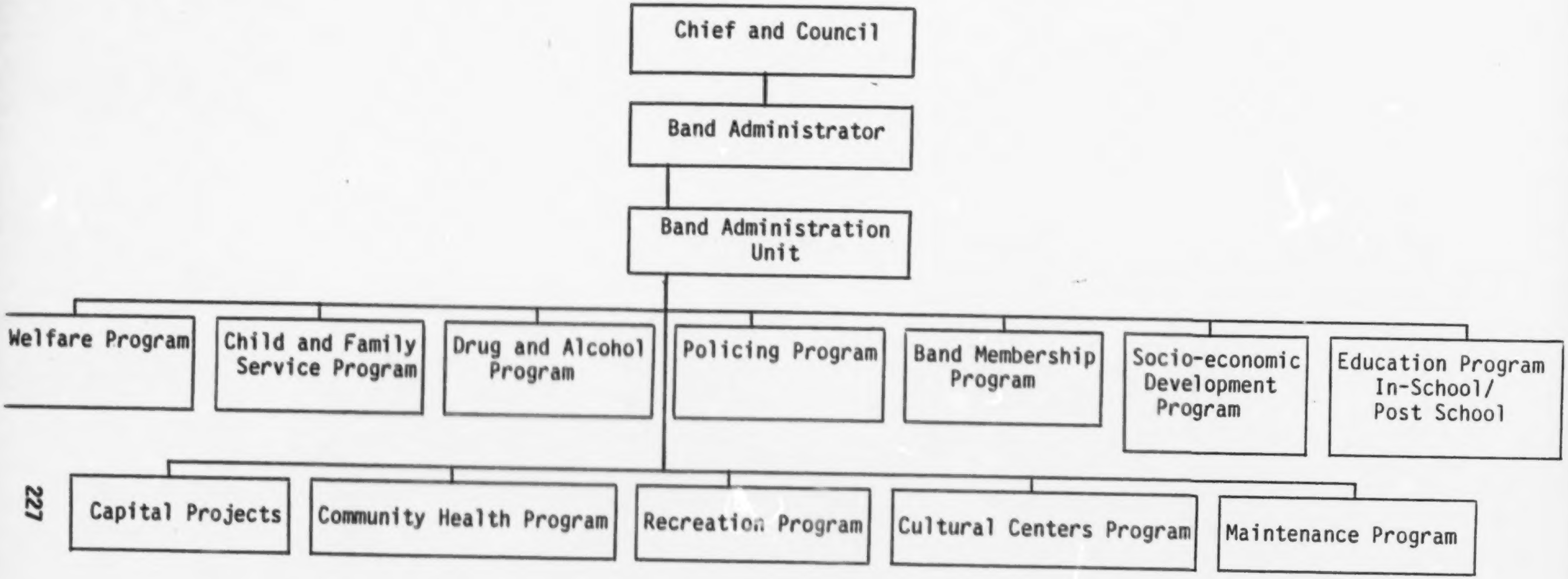
Resources:

Government leaders in community

Workers in the community

Department of Indian and Inuit Affairs, Ottawa, Ontario

Developed by: Levi Sock, Big Cove Band, Education Division, Suite 11,
Box 6 RR#1, Rexton, New Brunswick, Canada EOA 2L0.


Chief and Council
Band Administrator
Band Administration Unit
Welfare Program
Child and Family Service Program
Drug and Alcohol Program
Policing Program
Band Membership Program
Socio-economic Development Program
Education Program In-School/ Post School
Capital Projects
Community Health Program
Recreation Program
Cultural Centers Program
Maintenance Program

Mimac Language and Culture Outline
Grades K-3

A. Culture

1. Who are you?
2. Our Families
3. Extended families
4. Customs
5. Ceremonies, special day for celebration
6. Sports

B. Community

1. Where You Live Now
2. Five years the Reserve was very different
3. How the Mimac Chiefs were elected, past and present
4. Jobs people have in our community
5. Changes in the community

C. History

1. Your family tree
2. Present and past Band government
3. Important leaders

Mimac Languages and Culture Outline
Grades 4-6

A. Culture

1. The Mimac Language
2. The structure, phonetics of the Language
3. The Written Language
4. The various ethnographics
5. History of the language
6. Changing values of the Band people
7. Arts and craft of the Mimac
8. Ceremonies

B. Community

1. Our Reserve and Indian community in New Brunswick.
2. Comparing the Band community with Province
3. A look at the past twenty years of our community

C. History

1. Services that are provided to you by the Band.
2. When the Reserve was established

Mimac Language and Culture Outline
Grades 7-9

A. Culture

1. Mimac ceremonies and the history
2. Significance of Mimac ceremonies
3. Present day political situation
4. The role of future leaders
5. Present day issues
6. Present day leaders
7. Arts and crafts
8. Indian medicine

B. Community

1. Structure in the Band government
2. Indian Affairs and the policies that impact Indian people
3. Community relations with neighboring communities
4. Responsibilities of citizens in the community
5. Services versus taxes
6. A look at the past 50 years
7. Religion in the community

C. History

1. History of the Mimac People in Atlantic Provinces
2. Important leaders in the Atlantic Canada Past and Present
3. History of other communities
4. Present day government

TRIBAL GOVERNMENT

Goal: To develop a general understanding of ones tribal government.

Objectives:

1. Students will better understand the general theory of government.
2. Students will be able to understand the powers, branches and departments of government and their relationship to the governed.
3. Students will increase their vocabulary to include: Tribal chairman, tribal business committee, tribal membership, tribal council and tribal sovereignty.

Concept: Ethical values guide ones rights and responsbilities as a citizen.

Grade Level: 10-12

Subject: Government

Cultural Presentation:

To many Indians, tribal government plays an important role in their lives. A federally-recognized tribe has an elected governing body: chairman (Chief), a business committee and supporting committees. Tribal governments are based on the democratic process.

Activities:

1. As a class, study a tribal constitution.
2. Take a field trip to a local tribal complex.
3. Interview tribal officials about the areas of tribal government.
3. Assign class reports on the divisions of tribal government and their responsibilities.

Resources:

BIA Agency

BIA Area Office

Tribal Offices

School Library

Developed by: Ray Tahsuda, State Department of Education, Indian Division, 2500 N. Lincoln Blvd., OKC, OK 73105-4599.

INDIAN-CONTROLLED EDUCATION IN CANADA: A CASE STUDY

Goals:

1. To understand the concept of Indian controlled education.
2. To understand the political/historical background of the Blue Quills Native Education Center.
3. To understand the activities that eventually led to the takeover of Blue Quills by Indian people.

Objectives:

1. Students will write a concise description of Indian control of education.
2. Students will list the interest groups involved in the process of the take-over of the school.
3. Students will list the Indian bands that control the school and their locations.
4. Students will describe the governing structure of the school.
5. Students will describe the present status of the school.

Concept: Historically, the education of Canadian Indians was controlled by the Church, acting on behalf of the federal government. The long-term objective of the Government was to assimilate Indians into the dominant culture by abolishing Indian schools and integrating Indian children into mainstream schools. The Indian people from Northeastern Alberta became the first to reject this assimilation objective by taking over and operating their own educational institution.

Grade Level: 11-12

Subject: Social Studies

Cultural Presentation:

Historically, Canadian Indian children received their schooling from residental schools owned and administered by either the Catholic or Protestant Church. Some schools were located on Indian Reserves and the rest on federal Crown land. Funding was provided to these Church groups by the federal Department of Indian Affairs. (D.I.A.).

The Blue Quills Native Education Center is located on 160 acres of Federal Crown land near the tower of St. Paul, Alberta, Canada. Blue Quills was built in the early 1930s and operated by the Oblate Fathers and Grey Nuns of Quebec, Canada. Initially, children enrolled in Grades 1-6.

Religion, of course, was the core program. Other programs included home economic, agriculture, basic reading and mathematics. Children were drawn from the surrounding Indian reserves and placed in residence.

In 1960, D.I.A took over control of the school, but left the administration to the church. Evidently this takeover was part of a long-term plan to abolish the institution altogether. In 1969, the federal government, under the leadership of former Prime-Minister Trudeau, published its now infamous White Paper. This paper proposed to abolish all Indian residential schools and to transfer Indian children to provincially-controlled schools.

The reaction of the Indian people of Alberta was swift, though predictable. Led by the Indian Association of Alberta, they countered the White Paper with a Red Paper called "Indian Control of Education." After much debate, the federal government dropped its White Paper and accepted the Red Paper as the government policy paper on Indian Education.

In the meantime, Indian people from Northeastern Alberta were organizing to assume control of Blue Quills. Led by elders and other leaders from the Reserves, 300 people occcupied the school gymnasium for two weeks. Volunteers went to hunt and brought back plenty of moose meat. Others occupied the kitchen, where the nuns were packing their foodstuffs and utensils.

Leaders flew back and forth between St. Paul and Ottawa. Finally, in December, 1970, the Minister of Indian Affairs, Jean Chretien signed an Agreement handing over Blue Quills to an all Indian Board.

The school then expanded its services to include high school, post-secondary and, recently, trades and technical training.

The school is owned and controlled by seven bands from the Saddlelake-Athabaska District: Saddlelake, Kehewin, Goodfish Lake, Frog Lake, Cold Lake, Beaver Lake and Heart Lake. The total population of the District is approximately 8,000 status Indians. Governance and policy making belongs to a board of four elected executive members (President, Vice President, Secretary and Treasurer) and seven board members appointed by their respective Chiefs and Councils. In addition, two elders sit on the board in an advisory capacity. The board meets once a month, each time on a different reserve, to receive reports and make policy decisions.

The board holds annual general meetings, attended by many band-members. In June, 1989, a special assembly voted to change the constitution abolishing the election of executive board members. In the future, all board members will be appointed by their bands. Band members believe this process will remove politics from the board. The name of the school was also changed to Blue Quills First Nations College, to reflect the emerging growth of the institution into an adult-programs institution. Present programs include Grades 10-12, college-university programs and trades. The total enrollment is approximately 300 students.

The School will celebrate the 20th anniversary of the takeover in 1990, proving that Indian-controlled institutions now exist in Canada, thanks to the Blue Quills model. Fortunately, since the school has only a 50 year history, there are still many people from the communities who can talk to students from first-hand experience. The two elders on the board were involved directly in the takeover. One of them became the first president of the School.

Many of the parents also went to the Residential Schools. Therefore, there is plenty of information, both written and oral on the subject.

Activities:

1. Provide background information on residential schools, provincial schools, and Indian-controlled schools. Have students discuss these systems and summarize them on the Board.
2. Have students discuss the significance of Indian control of education. Have them debate the pros and cons of Indian control of education. Would they rather be in such a school or in a provincial school?
3. Have students articulate their right to education as a treaty right.
4. Have students listen attentively to the cultural presentation and allow for any questions and discussion.
5. Have students research the subject further by talking to their parents or elders.
6. Have students research another Indian-controlled institution and compare the two.
7. Bring a well-informed elder to talk to students about the takeover and its significance. Allow ample time for questions.
8. Invite a political leader (a chief) to discuss the meaning and significance Indian conrol of Education

Resources:

Elders who participated in the takeover. Invite an elder to tell his story.

Dianne Pearson, "Blue Quills School = A History," Ph.D. Thesis. University of Alberta, Canada, 1975.

Short articles appear in Yvonne Herbert et al (eds)

History of Indian Education in Canada (1987).

Federal Government's White Paper (1969)

National Indian Brotherhood's Red Paper (1970)

Indian-Control of Education.

Press clippings in the library on Blue Quills.

Developed by: Larry Kaida, Director, Post Secondary Programs, Blue Quills First Nations College Box 279, St. Paul, Alta, Canada, TOA 3AO.